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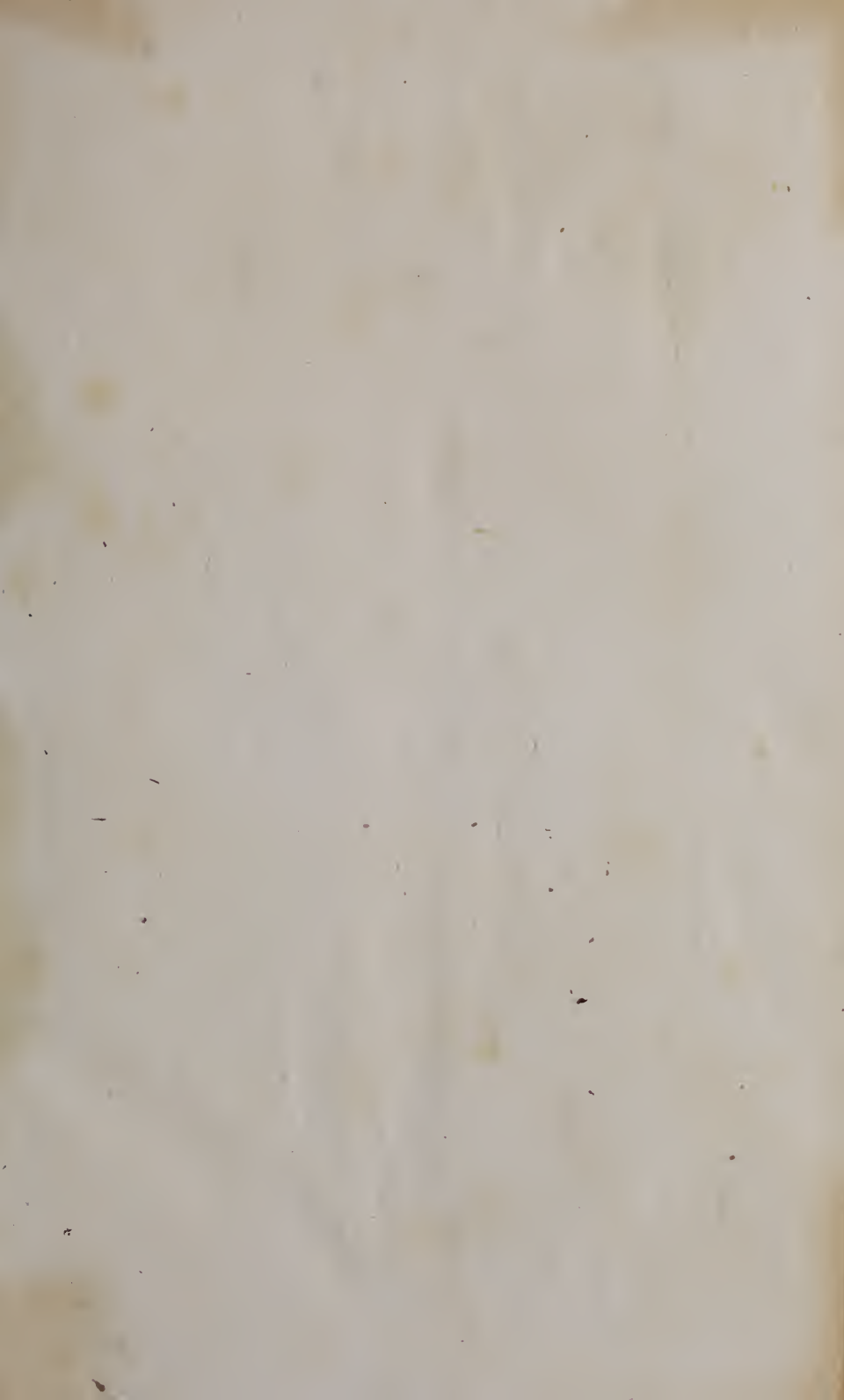
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AMERICAN AND FOREIGN
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For the American and Foreign Christian Union:

THE BOOK OF BOOKS.

The Deity has revealed himself to us in his Word. Who can deny, then, that the most simple and direct mode of knowing God, is by reading the Word he has revealed? Therefore, the right to *know* God, implies the right to *read* God's Word.—*M. Boucher.*

Much has been said, and much written, on the subject of the Bible, but not one word more than its importance warrants. It contains the revealed will of God to man on those subjects in which his highest interests are essentially involved. Some knowledge of God, and of his natural and moral attributes, may be obtained, by the contemplative mind, from an examination of the stupendous and minuter works of His creative energy, as well as from a studious consideration of the general order of Providence; but on the chief subject of man's chief solicitude, in what way and by what means he can obtain clearance from guilt and the favor of God, the oracle of nature is dumb, and Providence utters no satisfactory response. In the Word of God alone is the way of salvation made known; in it alone is the otherwise unfathomable mystery solved, how God can be just and yet the justifier of the sinner; from it alone proceeds the light which can illumine man's pathway on earth, and discover his eternal destiny in a future state of being. Here alone, is information given by which the inquiries of the serious mind, respecting its spiritual relations to the author of its existence, can be fully satisfied—inquiries ever springing up spontaneously in the mind of every man at all concerned for his happiness and safety. Here the pen of inspiration itself has inscribed on imperishable records the way which leads to "glory and immortality," leaving no reasonable question unanswered, no room for error, no ground for going astray, except through wilful ignorance and culpable persistency in unbelief. "Through the tender mercy of our God the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

With all the certainty of the divine signet enstamped on this Book of books, one would suppose it would meet with a welcome reception from every

human being, and that never-ceasing gratitude would flow from every human heart for a boon so great, a treasure so invaluable. This reasonable expectation is far from being realized. Those who are disposed to pay proper reverence to the authority of God, and are solicitous to secure the divine favor and conform to the divine will, will hail the "lively oracles" with joy, and esteem them a treasure beyond all price. They will "search the Scriptures," "delight in the law of the Lord, and in his law meditate day and night;" they will "esteem all his precepts concerning all things to be right, and hate every false way;" and shall prove, in their own experience, the truth of that testimony which God himself bears in favor of His own Word, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." They will recognize the claims of the Sacred Scriptures as teaching *infallibly* all things essential to salvation, and conclude from their divine inspiration, that they are, and of necessity must be, "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Thus knowing the Scriptures, they will become "wise unto salvation," and "walk in all the commandments and ordinances of the Lord blameless," "rooted and built up in Christ, and established in the faith, as they have been taught, abounding therein with thanksgiving." But "vain deceit, after the *tradition of men*," will find no place within their hearts, nor will they be in danger, whilst taking the Word of God as their counsellor, of being injured "through philosophy" or "profane babblings, and opposition of science, falsely so called."

Not so will it be with those who presume, as far as lies in their power, to cast down the Bible from that lofty eminence on which the hand of God itself has placed it; who refuse to acknowledge its divine inspiration, or, what amounts to the same thing, deny its completeness and authority as a standard of faith and rule of practice; who affect to supplement it with the *traditional sayings* of sinful, ignorant and fallible men; and who in every case where the doctrines of God and the "commandments of men" come in collision, give preference to the latter, and thus practically make man, as a teacher, wiser than God, and cause what is "sure and steadfast" to yield to what is doubtful and uncertain.

This superseding of divine by human teaching has been, and still is complete with disaster to the souls of men. It has opened a wide door to errors, superstitions, impostures, vain and hurtful ceremonies, priestly juggleries, austere penances, the assumption by men of divine prerogatives, the creation of a chimerical purgatory, the pretence of Indulgences, the bartering of sup-

posed absolution of sins *for money*, extreme unction, the denial of the sacramental cup to the laity and of marriage to the clergy, the establishment of the profane dogma of works of supererogation, and the equally profane and absurd dogma of transubstantiation. For centuries these evils have afflicted the professedly Christian world, and to such a magnitude have they reached, that the ecclesiastical organization by which they have been fostered, and in which they have been long dominant, scarcely deserves in the nineteenth century the name of a Christian Church. Corrupt in doctrine, the open abettor of mere "will-worship," repudiating the integrity and authority of the Sacred Canon, the worshipper of Mary and a host of Saints, the ridiculer of experimental godliness, the intolerant and bloody persecutor of the true saints of God: What is left in it of pure and vital Christianity?

Take the case of individuals who either neglect or have no access to the Word of Life, and you will find some formal, others superstitious, not a few vicious, and all ignorant. A religion which debars people from the sacred Scriptures, or what is the same thing, shuts them up in an unknown tongue, or issues translations in vulgar tongues, either in ponderous quartos and folios, so placing them beyond the reach of the great mass of mankind, or accompanied with such "Notes" as effectually pervert and neutralize the truth and torture them to sanction and enforce the most fatal errors, and so turning what God designed for a "blessing" into a "curse," cannot be of God. Such a course contravenes one of the plainest commands Christ ever gave, and, opposed to the very spirit of Christianity, robs man of his right to know God, in the various relations he sustains, as Creator, Benefactor and Redeemer, through the medium of his written Word, the only source of correct and authoritative instruction.

I rejoice to know, that the hearts of millions are beating in unison with my own on this subject; that learning has been consecrated to translate, and property devoted to circulate, at small cost, the Word of God, "without note or comment," the common birthright of every human being, in the various languages of our race. Copies of the sacred Scriptures are multiplying every hour of every day in the week, except the holy rest-day, and winds and waves combine to transport these transcripts of the divine mind to distant regions, to make known to the people of the earth "the unsearchable riches of Christ." They who throw up impediments to the free circulation of the Word of God, are among the worst enemies of man: his best friends are those who would cause the circle of that circulation to expand to the greatest possible extent. The Word of the Lord shall yet have free course and be glorified. All nations shall come to *this* light, and, as on the propitious day of Pentecost, shall hear that Word speaking to them, every man in his own tongue wherein he was born. The instrument by which this long desired consummation shall be effected is the Word itself; and the friends

of humanity, by widely and largely circulating the Sacred Scriptures, are using a lever, which in time, by the blessing of Almighty God, the great Inspirer of the Bible, will up-heave every system of false religion, including the great apostacy from the faith, from its foundations; are setting and keeping in motion an influence, which, in the end, will prove omnipotent against every opposing power, and graciously result in the disenthralment of the universal mind of man from ignorance, error, superstition and vice, and in the superinduction of knowledge, truth, heart-felt religion and every Christian virtue.

ROMAN CATHOLICISM AS IT IS IN ITALY.

NO. II.

II. THE CHURCH.

1. "Now Christ, it is true, hath given satisfaction for *all* the sins of *all* men; but it is necessary to apply this satisfaction to the individual; this is done by means of faith, of the sacraments, of *good works*, and particularly by penance. Thence it comes that so many are damned or remain *enemies* of God, because they *will* not believe, like the *Jews*, *Turks* and *heretics*, or *will* not take the sacraments, like those who *refuse* to be baptized, or to use confession."

2. "The association (congregazione) of those who are baptized and profess the *faith* and *law* of Christ *in obedience to the supreme Roman Pontiff*—forms the *Church*." †

"She is the *bride of God*, and has for instructor (maestro) the Holy Ghost; there is, therefore, no danger of her being deceived, or of her doing or teaching to be done, what might be contrary to the commands of God," and "as in God we acknowledge *one* Godhead and *three* persons, so do we believe that there is but *one* Church, possessing three principal endowments: the first, *in the soul*, is the remission of sins; the second, *in the body*, will be the resurrection of the *flesh*; and the third, in both at the same time, will be *eternal life*."

This "sole and holy Church" is "the *catholic*, i. e. universal, because it

* *Cat. de Nam.* "Qu: How comes it that *so many are damned*, when Jesus Christ has given ample satisfaction for us? Ans: Because they *will* not use the means which God has left us, of becoming participators in the merits of his suffering; these means are Faith, good works, and the Sacraments." p. 43.

† *The Cat. of Turin* teaches, p. 59. "that we are Christians by the particular grace of God, who has called us, in order that by the light of Faith we may seek the attainment of eternal possessions."

extends to all places and to all times." "*Baptism* is, as it were, the *gate* of the Church. But it does not suffice to have been baptized in order to be in the Church, but we must believe and profess the holy faith and law of Christ, *as the pastors and masters of this Church and each of them*; neither is this sufficient, but we *must be obedient to the supreme Pontiff as the deputy of Christ*, * i. e. we must acknowledge him as the *highest authority*, in place of Christ."† To him, to the Pope, belongs more especially the appellation of *Holy Father*, inasmuch as he is *the chief of all other fathers*, and ought to be the holiest of them all, by the purity of his life, as *he is by his office* by reason of his representing the person of Christ."—The *Cat. of Turin* states, p. 181, that we are bound to yield *blind obedience* (*cieca ubbedienza*) to the true successor of St. Peter and the supreme head of the whole Church."

"Without the pale of the Church, therefore, are, first, those who *never entered it*; and next, those baptized, who have either been *excommunicated*.‡ i. e. who indeed possess the faith, but have been forcibly expelled on account of *disobedience*,—as when a shepherd casts out a scabby sheep to be devoured by the wolves; or, who are *heretics*, and having lost the true faith, have *gone forth* of their own accord; wherefore the Church, by different punishments, *compels* them to retrace their steps,§ as when a lambkin quit-

* In the *Cat. of Genoa* we find, p. 55, "By the Church, which has authority to command us, we are to understand, 1st. the *Supreme Pontiff*; 2nd. the *Pastors or Bishops*." And in *Turin Cat.* (pp. 62, 64.) "Out of the Roman Catholic Apostolic Church there is no remission of sins, no hope of salvation." In the *Cat. of Florence*, (1842,) "Out of the (Rom. Cath.) Church none can be saved; therefore heathens, Jews, and *heretics* will not obtain eternal life if they die out of the pale of this church." p. 8.

† *Cat. de Nam.* "Qu: What is the Holy Catholic Church? Ans: I believe there is only *one* Church of Jesus Christ out of which one cannot be saved. This church is the congregation of Christian believers under one head, which is Jesus Christ, and his *representative* on earth, who is the *Pope* of Rome, *whom we must obey as the representative of Jesus Christ*. Without the Catholic Apostolic Roman Church there is no salvation, and God commands, that whoever obeys not the Church shall be looked upon as a *heathen*." p. 56, seq.

‡ "*Excommunication* is one of the severest punishments, and excludes the offender from the prayers of the Church, the enjoyment of the Sacraments, the intercourse of the faithful, and from burial in consecrated ground." p. 183.

§ The great "*Roman Catechism*" prescribed to the whole Roman Catholic Church since the time of Pius V., and acknowledged by Pius IX. as a general medium of instruction in the hands of the clergy, has the following: (part i, chap. 9, § 8.) "*heretics and schismatics* belong no longer to the Church, yet it cannot be denied that they stand under the dominion of the Church, so that they can be cited before its tribunals, be punished and anathematized, (excommunicated.)" This doctrine is founded upon Canon 14 of the 7th Session (on Baptism) of the Council of Trent.

eth its dam, and the shepherd with his stick *forceth* it to return.”* “In general among Jews, Turks, heretics, and the like, who are out of the Church, there can be no truly holy persons, † and “whoever has not the Church for his *mother* cannot have *God* for his *father*.” ‡ The *Catechism of Venice* asks: “and he who is not a Christian, what is he?” (che cosa è) Ans: He remains a child of the *curse*, a *slave of the Devil*, (schiavo del demonio,) and deprived of the inheritance of Christ.” p. 23.

3. In order, therefore, to have the *Church* as mother, *in order to be saved*, “we must, (above all,) *know* the doctrine of Christianity; that is to say, the substance of those things which Christ has taught, in order to show us the road to salvation.” “The *four* most necessary parts of this doctrine are the *Credo*, the *Paternoster*,” (inclusive of the Ave Maria,) “the ten commandments,” (to which the six commandments § of the church are appended,)

* What wood this stick is made of is sufficiently demonstrated by the history of every country; yet the following facts are perhaps less generally known.—Clement VII. empowered (on 13th July. 1528,) the Bishops and Inquisitors of Brigen to proclaim that every true believer might *fall upon* and possess himself of the goods and estates of irreclaimable heretics, (Lutherans,) *capture their persons*, and *carry them into perpetual slavery*, (perpetuam servitatem.) (Mayn. Bullar. rom. ed. 1742. i. 675.)—Paul III. in a Bull of 30th August, 1536, called upon all Princes, by their obedience to the Holy Church, to force the *King of England* and his adherents to return to their obedience to the Papal See, and empowered them to seize the goods and *enslave the persons of those not obeying*.

(Rom. Bullar. by Eisenschmid I. 530.) Pius V. on expelling the *Jews* from the States of the Church, in 1567, ordained that those who should be found there at the expiration of three months should become the *slaves* of the Roman Church, and subject to perpetual servitude; (mancipia romanæ ecclesiæ fiant, et in perpetuam servitutem asserantur;—) “only in Rome and Ancona they are allowed to remain, partly in order to keep alive the remembrance of the sufferings of Christ, and partly in order to carry on the trade with the East;—these, however, are not to dare to harbor any of their expelled brethren, if they wish themselves to avoid the yoke of servitude and the punishment of death. (si servitutis jugum et supplicia voluerint evitare. Id. II. 31.)”

† *Cat. de Nam.* Quelque action de piété et de mortification qu'on fasse, quelque parfaite que soit la vie que l'on mène, si l'on est séparé de la vraie Eglise rien de ce qu'on fait ne sert pour le salut éternel, rien n'empêche que l'on ne soit sous l'*esclavage du démon*, (“qu'on en soit possédé.”) p. 58.

‡ *Cat. de Nam.* “We must consider as heathens and heretics those who do not listen to her (the Roman church's) voice, and Jesus Christ (?) assures us, *that he who has not the church as mother shall not have God as father*.” p. 200. It is well known that *Cyprian* was the first to propound this tenet.

§ The *fifth* is “to pay *tithes* to the Church,” p. 151, and is similarly mentioned in the *Catechisms of Florence*, (1842, p. 18,) and of *Naples*, (1846, p. 12); in those of *Genoa*, p. 59, and of *Venice*, (p. 18—60,) the tenor is “to pay the tithes *according to custom*,” and in that of *Turin*, (p. 84,) “to pay the tithes where it is *law or custom* so to do.” This limitation is however omitted in the *Turin Cat. for children of tender age*.

"and the *seven* Sacraments;" "the three first are necessary, in order to teach us what we are to believe—what to hope and what we are to do, (or how we are to love,) in order to find favor with God; the Sacraments are requisite, because they are the instruments (*istromenti*;) by means of which the *virtues* (Faith, Hope and Love,) necessary to salvation are received and preserved."

"The first of these (three) theological virtues is *Faith*. Its office (*officia*) is to enlighten the understanding, and to elevate it, so that it may firmly believe whatever *God* by the *interposition of the Holy Church* may reveal, even if such revelation surpass natural reason," or "appear to be in *contradiction* to it." "With this virtue (*virtù*) of Faith, it is necessary to believe *all* the articles of the apostolic Creed distinctly; (*distintamente*;) besides this, we must be ready to believe whatever the Holy Church may *declare* to us." "The '*I believe*,' in the Credo, signifies, I consider as certain and most true, all that is contained in the Twelve Articles, these having been transmitted from God to the Apostles, from them to the Church, and from the Church to us, and because it is impossible that God should utter what is false. I believe these things with *more confidence* than those which I *see with my own eyes* or *touch with my own hands*."

III. THE SACRAMENTS.

1. "Sin" (with the exception of birth-sin) "is nothing else than a voluntary act of commission or omission against *the law of God*." "By the expression, *law of God*, is understood not only that which he has given us himself, as the ten Commandments, but also that which is given through the medium of the Pope, and other Superiors, both spiritual and temporal, because all are the servants of God, and have their authority (*autorità*) from him."*

"The Divine Grace has a three-fold operation on the soul: it extinguishes *sin*; it adorns the soul with gifts and virtues; it gives strength to perform

* *Cat. de Nam*. "The fourth Commandment (of the ten) enjoins us to love our parents and to respect all Superiors, spiritual and temporal. The *Spiritual Superiors* are our Holy Father, the *Pope*, the *Bishops*, and the *Priests*; the *temporal* powers are the *Sovereign*, the Courts of Justice and the Magistrates." p. 147. More detailed in the "*Catechism*" for Schools, printed at Naples in 1816, p. 63, seq. "Honour is due to the King, because it is he who has received, *directly from God*, *unlimited power* wherewith to govern his people, and who acknowledges *no other superior on earth*; We owe him obedience because he is the *representative of God on earth*, and, being the *living image of God*, he has the inviolable right to preserve order, etc. etc. We are bound to sacrifice our lives and fortunes for the life and safety of the King. It belongs to this duty, that we should be ready to execute *all* his commands against those who seek to diminish his authority. Whoever dares to attack these sacred rights shall be looked upon as a criminal and *sacriligious person*." These directions agree almost to the word with the *Catechism of the Russian State Church*.

meritorious and godly works." "In regard to spiritual life, it is necessary that grace should be born (*nascà*) within us by *Baptism*, grow and be strengthened by *Confirmation*, be nourished and preserved by the *Eucharist*, and regained, if lost, by *Penance*;" moreover, "that in the moment of death man should arm himself against the infernal enemy, who is then doubly active, and this is accomplished by receiving *Extreme Unction*;" furthermore, "that there be in the Church those who may rule and guide us in spiritual matters, and this takes place by *Ordination*;" finally, "that there be in the Church those who may provide, in a *holy manner*, for the multiplication of the human race, as thereby the number of the faithful is increased, and this is done by the Sacrament of *Matrimony*."

"All the seven *Sacraments* were found out and instituted by Christ, and are like *channels* by which the virtue (*virtù*) of the Passion of Christ is conducted into us."*

"It is certain that no one can dispense the treasure of the Passion, but in this *holy manner*, and by the means which Christ has provided."

"The highest Sacrament is the *Eucharist*, because in it the author of Grace and of all Good is contained; but the *most necessary* † are Baptism and Penance, and the *most honorable* in regard to the dispenser, Confirmation and Ordination, because, as a rule, both can be administered only by a *Bishop*."‡

2. "Whoever dies without Baptism, or at least without wishing to receive it, *cannot enter Paradise*; and as little children easily die, and are not able to wish for baptism, it is necessary that they should receive the rites as soon as possible."§ "In so far as they know not what they receive does

* In the *Cat. of Genoa*, p. 30, "Sono i canali per cui passano all' anima nostra i meriti di Gesù Christo."

† Respecting Grace by the Sacraments, the *Cat. of Genoa* says, p. 59, "A soul without grace is like the Devil, and if it should go to the other world, would become a firebrand of hell; (un tizzone d'inferno.)" and according to the *Cat. of Turin*, p. 59, "the sole redeeming merit of Christ is of no use to those who have either not at all, or imperfectly received the Sacraments."

‡ *Cat. de Nam.* "The *most necessary* of all Sacraments is *Baptism*, because without it one cannot be saved." 71. "The Sacrament of Penance extinguishes all sins committed since Baptism, *quelques énormes* qu'ils soient. It is indispensably necessary to every one who after Baptism has committed a mortal sin. Should a dying person not have an opportunity of confessing, he may *perhaps* obtain forgiveness of his sins by special mercy, *provided* he be perfectly penitent and *wish to confess*." p. 81.

§ The *Cat. of Turin* expressly enjoins, p. 93, that children should be taken to the font as soon as possible, "because there is *no other means* for their eternal welfare than the Sacrament of Baptism; . . . Therefore those parents who let their child die unbaptized, from mere negligence, commit a grievous sin, *in as much as they deprive it of eternal life*." On this point the *Cat.* refers to the "*Catech. Rom. ad. paroch. P. II.*"

the Church stand for them, and by the god-father or god-mother answers and promises for them; for just as through Adam we fell into sin and the Divine disgrace without knowing it, so is God satisfied, if through Baptism *and the Church* we are freed from sin and restored to his mercy, even if we are not conscious of the fact." "In baptizing, it is indispensable that the intention (of the person performing the rite) should be to dispense the Sacrament instituted by Christ, and usually administered by the holy *Church*." "The *effects* of Baptism are, 1st. to make a perfectly new man, by endueing him with the *Grace of God*," (the seventh of those gifts originally conferred on the first man,) "by which, from a *child of the devil*, he is made a *child of God*; and from a sinner, a righteous man; and not only does it wash out from the soul every spot of guilt, but exempts from every punishment of hell or purgatory; 2nd. It leaves in the soul an indelible spiritual mark, like the *brand* (marchio) by which, in this world we know to whom *slaves* (schiavi) or *cattle* belong;"* 3rd. "By it the person baptized enters the Church, participates in all her blessings; and professes (fa professione) to be a Christian, and to obey those who, in place of Christ, govern the Church."

"The Sacrament of *Penance* consists in this: that, as the sinner outwardly confesses his sins, and the Priest outwardly pronounces absolution, for Christ has *made* the *Priests judges of those sins* committed subsequent to

c. 2, sect. 34." which has been used by the Roman Catholic Church for the last 300 years. On the other hand, according to the same *Turin Cat.* "Adul s, when it is impossible for them to obtain Baptism, may supply it by *martyrdom*, or a *perfect act of love* to God, or of repentance, accompanied by a wish for Baptism." The *Cat. of Rome*, p. 164, declares *this wish* to be absolutely indispensable in order to supply the want of the *actual rite*.

* Similarly in the *Cat. of Genoa*, p. 64, according to which, the indelible mark stamped by Baptism has the signification of the *brand* (marchio) or *livery* (livrea) of Jesus Christ.

† What extent is given by *Rome* to this judicial power of the Priests, is to be seen in the "*Rituale Romanum*," which since the time of *Paul V.* has been officially prescribed to all Priests as a rule in administering the Sacraments, in benedictions, and exorcisms. (Conjuraciones.) An edition of Rome, 1816, is now before us; at p. 62, we find, in *red type*, the original of the following faithful translation: *Rite for the Absolution of an excommunicated person deceased*:

"If an excommunicated person, on departing this life, shall have given signs of repentance, in such a case, in order that he may not be deprived of the rites of burial, but by the intercession of the Church be aided as much as possible,—the deceased may be absolved (absolvi) in the following manner:" "If the *body* be not yet buried, it shall be *beaten* (verberatur) and absolved, as set forth below "

"If it was buried in *unconsecrated* ground, it is, if feasible, to be exhumed, beaten in the same manner; and after absolution, to be re-interred in consecrated ground; but if it

Baptism,†—so does God, by means of the Priest's words (of absolution) inwardly release the soul from the bonds of sin with which it was fettered, and restoring his grace to it, frees it from the *obligation of being cast into hell.*" But previous to the enjoyment of his sacrament "*satisfaction*" is absolutely necessary; this consists "in the readiness of the sinner to do penance, and willingness to accept and speedily execute punishment imposed on him by his confessor, considering that God shows him the greatest mercy in remitting eternal damnation, and contenting himself with a temporal punishment, much less severe than that deserved by his sins."*

"The *good works* which are pleasing to God, as a *satisfaction* for sin, are: *Prayer*, (hearing mass, repeating the penitential Psalms, &c.) *fasting*, under which are to be understood all bodily severities, (*asprezze*) such as *wearing hair-cloth, scourging, sleeping on the bare ground, pilgrimages*, and the like, and *alms-giving.*"

"The *fruits* of the Sacrament of Penance: are 1st. That God changes the eternal torments of Hell into a temporal punishment, to be suffered either in this world or in purgatory. 2nd. That the good works done by us while in a state of grace, and which had been lost by sin, are, through the efficacy of this sacrament, restored to us. 3rd. That we are released from the bands of excommunication in case we had been previously bound by them. 4th. That we are prepared to receive the treasure of *indulgences*, often dispensed by the Popes. . . . *Indulgence* is a generosity (*liberalità*) manifested by God, through his deputy, towards the faithful, and *consists* in a partial or total remission of temporal punishment."

"With indulgences, however, we only satisfy the requirements of Penance, but by good works we afford full satisfaction, and at the same time gain eternal life. Yet the best is, to give satisfaction in our own persons, and also to embrace the indulgence."

cannot conveniently be disinterred, the place of sepulture is to be beaten, (*locus sepulture verberatur*), and afterwards absolution pronounced." "But if it be buried in consecrated ground, it shall not be dug up, but the place of burial shall be beaten, (*verberabitur sepulcrum*.) Whilst the Priest is beating the body or the grave, he is to say the antiphon, (printed in black,) 'that the bones which thou hast broken may rejoice.' *Psalm*: Have mercy on me O God, (*miserere*) &c. &c. after which the deceased is to be absolved with the words: 'By virtue of the power deputed to me, *I release thee from the bands of excommunication* which thou hast incurred, or, art declared to have incurred, on account of thy deeds, and I restore thee to the community of the faithful, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'" etc. etc.

By the same ritual it is not lawful (*non licet*) for Catholic Priests to bestow the rites of burial on children who have died without being baptized. p. 142.

* The *Cat. of Naples*, of the year 1816, cites as examples of *mortal sins*, "murder, stealing anything *considerable*, (*qualche cosa considerabile*), *not going to mass on Sundays and holydays.*" p. 41.

"The Sacrament of *Extreme Unction*, has three effects: 1st. to remit those sins which sometimes remain after the other Sacraments, namely, such as the sinner does not remember or does not know, and which he would willingly repent of and confess, if he remembered or knew them." 2nd. "To encourage and strengthen the sick person at a time when he is bowed down by illness and the temptations of the Evil One. 3rd. To restore health in case it should be conducive to the sick man's eternal welfare." 187, seq.* "Whoever dies in mortal sin goes to Hell directly; but he who dies in the grace of God, to Purgatory or Paradise."

3. "The most Holy *Sacrament of the Altar* is heavenly and divine bread, which in a miraculous manner nourishes the life of the soul." "It is also *our bread*, because it is the peculiar bread of the children of God, and cannot be given to the *dogs*, namely, to the *unbelieving*, nor to those who are in a state of mortal sin."

"As soon as the Priest has pronounced the *words of consecration*, the host is transformed into the true and real body of the Lord; and with the *Body* are also the *Blood*, the *Soul*, and the *Divinity*;" and in the same manner is the wine and water in the cup, after consecration, "turned into the *real Blood*, and with it are the *Body*, the *Soul*, and the *Divinity* of Christ."

"Christ instituted this noblest of the Sacraments, that it might be, 1st, *food for the soul*; 2d, a *sacrifice to the new law*; and a perpetual memento of the Passion, as well as the dearest pledge of his love for us.† As a sacrifice, it *reconciles* God with the world, and produces many benefits, not only for the living, but also for the dead in Purgatory."‡

* In the "*Rituale Rom.*" already quoted, the clergy are exhorted, p. 101, to "re-mind as well the sick man as his relations and fellow-lodgers, that by the decrees of the *Council of the Lateran*, and of several Popes, it has been strictly enjoined that under severe penalties no physician shall visit a patient more than three times without being assured that the same has made proper atonement by means of the Sacrament of Penance." Where there is danger, the Priest is to exhort the sick person not to let the "wiles of the Devil," or any other cause, induce him to put off taking the Sacrament "without that fallacious delay which, by the cunning of the Devil, *has led, and daily leads, the most part, (plurimos) into eternal torments.*"

† The *Cat. of Turin* recommends, in order to a worthy receiving of the Eucharist, the following acts of faith, "My Lord Jesus Christ, I firmly believe that Thou art really present in the Most Holy Sacrament, with thy Body and Blood, and with thy Soul and Divinity; I adore Thee in this Sacrament, and acknowledge Thee as my Creator, Redeemer and chief Protector, and as my greatest and sole good. . . . Lord, Thou art my Father, my Saviour, my God," etc. p. 103, seq.

‡ *Cat. de Namur*, Q. "What does God demand of us in the 3d Commandment, of the ten? A. That we should keep holy the Sabbath and the *appointed festivals*, by abstaining from work, and attending at the *whole Mass* on pain of mortal sin, unless we are law-

"The Sacrament of *Matrimony* creates so close a bond between man and wife, that it is not possible in any way to dissolve it."

"In the Sacrament of *Confirmation*, the forehead is anointed," with the chrism, "in order to indicate that the grace of God anoints the soul, and so strengthens and fortifies it, that it is able to wrestle with the demon, (demonio,) and undauntedly to profess the holy faith, without fear of torture, or even of death."

4. "*Ordination* is the Sacrament, in which (potestò) is given to consecrate the most holy Eucharist, and to dispense the other Sacraments." "On this subject no farther explanation is here (in the Catechism) necessary, because it only refers to those who do not require instruction in the Christian doctrine, inasmuch as it is their especial province to teach it to others."

LETTER FROM GENERAL BECKWITH.

The following communication from the excellent benefactor of the Waldenses will be read with pleasure. It was addressed to the students of Williams' College, who had constituted the General a Life Director of the Society.

Turin, Nov. 6th, 1854.

GENTLEMEN.—Our common friend, the Rev. Dr. Baird, has communicated to me your wish that I should write to you and acknowledge the receipt of the Certificates which constitute Mr's. Beckwith and myself members of the American and Foreign Christian Union through your liberality. I need not say how sensible I am to this mark of your attention, and I prize it the more, as it is a sure pledge of that spirit which embraces all the Members of the Christian Republic, without distinction of country or sect.

The existence and history of a people which has directed your attention towards my person, is not unknown to you. There is no reasonable doubt that the Vaudois are the remains of the ancient Church of Christ in Piedmont; that they are the descendants of those men who resisted the encroachments of the Church of Rome upon the national Church of their country during the middle ages; that they mainly contributed to preserving and upholding the true Rule of Faith, up to the time of the Reformation; that their Church largely contributed to feed the sacred flame before that

fully hindered, and serve God truly. An Israelite, who picked up a little wood on the Sabbath was *stoned to death.*" p. 139—141. "If I should *eat meat on a forbidden day*, without knowing that it was a quarter day, I should commit a *deadly sin*, if my ignorance arose from my not having been present at the service in which the fasts were proclaimed." p. 62.

period, and was a proximate cause of a revolution in the Churches of Europe, which developed its first symptoms in the thirteenth century, and consummated its work in the hour when the angel bore aloft in the mid heaven the everlasting gospel, to be preached unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people.

Since that time, the nations beyond the Alps appear to have taken the most active part in propagating, or at least in developing, more or less, the principles of civil and religious liberty. The political events of the last few years have in some respects altered the condition of the Vaudois people, but it remains to be seen what the intentions of Providence really are with respect to any future influence that they may be called upon to exercise, in these countries, on the Church of Christ. The future state of the Church cannot be foreseen, either in Italy or elsewhere, but it appears probable that the Vaudois must follow the dominant impulse, whatever that may be, or remain as they are.

Nothing certain can be said on the prospects of Protestantism in Italy. Men's minds are too much occupied with political events, and their possible consequences, to be induced to direct their attention seriously on religious topics; and church questions rather than scriptural views of Christianity engage most easily their thoughts and conversation. But, in the designs of Providence, politics and religion may so act and re-act upon each other, that they may cause the downfall of political systems of religion, and make straight paths for the feet of those who publish salvation.

I address myself to those who are fellow laborers in the same vineyard, and although a more defined direction may be given by means of Societies, to efforts made in favor of those who do not come within the daily sphere of our action, yet we must not forget that the results obtained by the agents of Societies are partial, compared with those which spring naturally from a patient discharge of the duties which are attached to the conditions of life to which it has pleased God to call us.

Of those duties, the hardest to learn is that of obedience; of submitting in our own persons, to those restraints which give us the right to impose them on others when our turn arrives to command; to point out to our fellows the way in which they should tread. Religion and philosophy alike confirm the necessity of habits of abnegation and the moral force which results from them. The children of disobedience, our task in this world is to learn how to obey. If the institutions of our country, and its social life, permit a liberty of action which may carry us beyond the bounds which religion assigns to our fallen condition, we should be on our guard against the temptations and tendencies of such a state of things. You know, better than I do, how many distinguished men West Point has turned out, and the place that its young men have taken in the society of your country. Now, it is not

what is taught at that place, that makes it superior, but it is the spirit and manner of its teaching that carries men in triumph up the slopes of Bunker's Hill or the Alma, and makes them conquerors in the battle of life. Severe mental discipline is the first condition of success in this world, and the surest guarantee for the sincere reception of Christianity.

Though life presents sometimes occasions for the exercise of the active virtues, it appears that we are principally called to those which are passive. A patient discharge of the duties of our profession, of the family, and of social life, demand all our strength and all our mental resources. In fulfilling well our daily task in these respects, we best fulfil the will of Him by whom this task has been assigned to us. It calls for the heroism of a life; by this we are more than conquerors, for it makes us fellow laborers with Him who has conquered death and given us immortality.

The condition of the world and of your own country point to a future that may realize greater things than those we have hitherto known: but do not let your minds be dazzled by visions, which to be realized, must depend on the conduct of the present hour. Recollect, that this futurity depends for all its excellence on your sense, on your solid intellectual acquirements, on your probity, on your affections, on your liberality and on your Christianity. Situated as you are, you may, if you choose, become the benefactors of the human race, but, if you grasp at a futurity of dominion and material wealth, you will add one more to that vulgar herd of nations who have left nothing behind them but heaps of stones.

All that an old man can do, is to bequeath a few wise words. Prescription and old age give him this privilege. The voice which is heard from the brink of the tomb is for the most part sincere; and it is a sweet consolation that it has been invoked by the generous youth of another hemisphere, for it is a sign of the times, and shows that the barriers which divide nations are falling, that men understand each others language, and that the human family will again revert to its common origin.

The example of the Vaudois shows that tenacity of principle will carry the most feeble unscathed through the sharpest trials. Labor and perseverance are the imperious conditions attached to all excellence; words may point out the existence of facts, but the knowledge of their true value and their application can only be acquired by experience: we must earn our bread by the sweat of our brow.

Adieu! my young friends; we have never met, we shall never meet in this world. I have told Dr. Baird not to present to you this effusion of a garrulous and didactic pen, if he thought that it would not be well received; but I have thought it more profitable to adopt myself to the spirit of Daniel Boon, than to recount the slow and painful efforts which must seek rather

to repair ruins than to lift up its sharp axe on a virgin forest, and hack the broad way of civilization and religion from Boston to Japan.

Recollect that neither virtue, nor sense, nor perseverance, nor patriotism, emanate from us; their source is divine, and they are proffered to our acceptance. The honor of carrying them into act is bestowed upon us as a gift, by the Giver of all good things, and the honor reverts to Him who gave it.

My sincere prayer is, that you may build up the edifice which your wise and pious Founder has endowed, and that he may one day know in the spirit that he has made the very stones cry out.

I present my respectful compliments to your noble Professors. To them is assigned the glorious task of shaping your course heavenward. May the blessing of Christ rest on their honorable labors, and on the Alumni of Williams College.

CHARLES BECKWITH,

To the Students of Williams College,
Massachusetts.

Major General.

SOUTH AMERICA.

We would call attention to the following interesting communication in relation to South America, and the state of things there, furnished by a gentleman whose position in society, extensive travels in that part of our continent, and personal observation, have well qualified him to speak concerning them. It will be read, we doubt not, with surprise by many, and we earnestly hope that it may excite in our readers a deeper interest in the mission labors which our Society has commenced in that region, so long under the influence of Popery.

The vast interests now opening in connection with the continent of South America, the strange dreams of romance, unconsciously attaching themselves even to the sober thoughts of merchant, mariner, votary of science, or adventurer, seem to demand that some authentic statement should be presented of the more interior life of the population, and some description of the dark legacy which Romanism has left, here as everywhere, to mar the beauty and stain the character of God's noblest work, the human race.

Considered as a continent, none other presents such varied, beautiful or majestic phenomena of nature. Passing the picturesque and sunny islands, sleeping round the placid Caribbean, the traveler stands at length in the city of Caraccas, the proud guardian of the last slopes of the Cordilleras. To the South the eye wanders over the lovely valleys of Valencia and Aragua, with lakes nestling in their bosoms, and estates of unrivalled fertility scattered throughout them. Still further, from the Portugese to the Meta, vast savannahs, almost bare of trees, and covered with rich sweet grasses,

furnish a ranging domain for millions of cattle and deer, together with smaller game of countless variety and number. To the east, in the Canton of Guayana, chains of low mountains stretch away towards the Essequibo, having throughout their course valleys of rare beauty and fertility, where the productions of either temperate or torrid zones flourish with equal facility. Beyond this chain are the rivers running into the Essequibo; gold fields, of great richness, stretch off beyond the ken of civilized man. From the Meta to the Rio Negro, and back to the Cordilleras, an almost unbroken forest clothes the land; with no roads, few settlements, and vast numbers of wild Indians only, to dispute the mastery of the tiger, the serpent, or the crocodile. These regions constitute the water-shed of the most northern of the great rivers, the Orinoco. As a general thing, the Amazon drains an immense forest, with few openings of civilization, and no towns of any considerable importance, excepting Para. Of the vast interior of Brazil, little is known, but along the coasts, and rivers near the coasts, beautiful and fertile estates of sugar, cotton, and coffee yield immense revenues, and afford labor to millions of a degraded and neglected slave population. The beauties surrounding Parahiba, Pernambuco, Rio Janeiro, and the cataracts of the San Francisco, are known to all travelers, and the world has long dwelt with wonder on the richness and profusion of the diamond regions of Minas Geraes. From Rio Grande de Sul to Patagonia vast savannahs again attract the attention, reaching westward to the bases of the Andes, and drained by the La Plata and Paraguay. On this latter river the Dictator Francia located his earthly paradise; where, amid gardens and orange groves, the most frantic excesses of lust and despotism grew and strengthened, till the vengeance of the Almighty scattered his empire like the baseless fabric of a dream. Patagonia, sterile, inhospitable, inhabited by monsters in human form, and washed by dark and treacherous seas, closes the continent to the south. All along the western coast the giant Cordilleras raise their snow-crowned summits, in wonderful and majestic beauty. From the ferns and mosses of polar climes, to the warm luxuriance of tropic valleys, a few hour's descent carry the traveller, charming his eye with beauties of scenery and harmonies of nature probably unequalled in the world. Mountain torrents in cascades of enchanting beauty, dash down the wild passes; and picturesque villages, clustering round old cities, dot the landscape in every direction. To the north again, starting from near Bogota, the sullen Magdalena hurries through its low dense forests to pour its treasures into the Caribbean sea.

All this great continent, so favored by nature, has been peculiarly and exclusively the field of Roman Catholic conquest and civilization. The forerunner in almost every settlement has been the priest, and the church erected before or simultaneously with the fort. The civil and military for-

ces of the parent countries were ever at the disposal of the priesthood, and their schemes of advancement, conquest, and propagandism were ever sustained and carried out to the fullest extent possible by the local authorities. By its mission-stations, its confessional, its soldiery, the Roman Hierarchy held an undivided sway during the period of its earliest discovery and settlement, and the reader turns with horror from the heart-sickening tales of the persecutions and barbarities practised upon the simple Indian tribes in every part of the continent. Humboldt, even, partial as gratitude led him to be towards the missionaries on the Orinoco, still reveals touching stories of infernal wrongs, which, while degrading the priesthood to the level of the brute, elevate the poor Indian into the glories of martyrdom. And it is a significant fact, that in the missions of the Caroni, where the Franciscan Monks once had 22 mission stations, and over 30,000 *christian* Indians, no sooner did these good Christians see their holy fathers in God deserted during the revolutions by the civil authority, than rising with the memories of generations of wrongs, they hurled their oppressors from power, in tumult and bloodshed; leaving ruined churches, monasteries, and villages, to mark the locations of former large and flourishing towns. The writer has seen in some of these ruined buildings the mouldering instruments of torture, and sets of stocks, capable of confining from twenty to forty prisoners at once. The curse of desolation seems to have fallen upon these spots; situated generally in locations of commanding beauty, surrounded by fertile, and once highly cultivated lands, they are now gloomy, dark, and utterly desolate; the gardens have sprung up in dense luxuriance, crowding in and around the ruins, while to the passing traveler at night, when the fire-flies flit amid the gloom, it requires no excessive power of imagination to repopulate the shades with the spirits of the wronged and ruined races, hovering once more about their houses and hearthstones. Founded on a basis of cruelty and wrong, most of the traces of mission civilization have been obliterated; in New Grenada, Ecuador, Chili, Buenos Ayres, Brazil, and Venezuela, the traveler constantly meets with ruins of old churches and monasteries, some almost entirely destroyed, and now surrounded by a howling wilderness and savage tribes; others in better repair, in more cultivated parts of the countries, now used as barracks, arsenals, or warehouses. The writer has been often greatly surprised at meeting in the midst of the wildest forests of the Caroni, Orinoco, San Francisco, or Tocantiris rivers, imposing and massive structures defying the assaults of time or the elements. Erected amid the groans and life-blood of thousands of innocent victims, Heaven has spared them as melancholy monuments of the decline and fall of a system, enormous in its rise and power, fearful in its crash of dissolution.

But the sad traces left upon the characters of the present generations,
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tell the tale with still greater power and more immediate interest to ourselves. A priesthood corrupt, depraved, and ignorant, almost beyond conception; a people with no religion, kind and gentle in their natural impulses, but warped by ignorance, fanaticism and revolution, often fiends; countries without energy, enterprise or wealth; and gardens of beauty neglected, or overgrown by the wilderness. At Guinness, in the island of Cuba, and Cruz de Espirito Santo, in Brazil, the writer has met Roman Catholic priests living in open and public co-habitation with their concubines, and by them having large families; and it is nothing unusual for the traveler, in stopping at the houses of the priests, to see women openly owned as mistresses; and families growing around them, acknowledged by the padre as his children and that not in a sense of spiritual fraternity. Drunkenness is a vice constantly met with among them; to particularize the instances seen by the writer would be an almost endless task. In the villages throughout the whole of South America, Mexico, and the West Indies, the priest is the great patron, and generally the umpire of cock-fights, bull-fights, and such other Sabbath amusements of the people. These priests are usually gamblers, and the Sunday evening "hells" always find them among their most constant and earnest supporters. Frequently they are seen to hurry through the Sunday morning mass, strip off their officiating vestments, and taking their game-cock under their arms, hurry to the cock-pit to gamble through the rest of the day. At Honda, a town of considerable importance on the Magdalena river, one of the priests became engaged in an argument with an English resident; the priest maintaining that the world was not round. After considerable disputation the padre asserted that he could prove one of his positions from the Bible; this being asked for by his opponent, a new and unexpected difficulty arose, for in the whole town and neighborhood, with priests and parishioners, there was not a copy to be found. In the town of Upata, in Venezuela, the writer met with a priest of notoriously bad character, who utterly refused to christen, bury, or marry any of his parishioners who were not prepared to pay the fee allowed by regulations for the poorer classes. At Angostura, on the Orinoco, a Capuchin monk, also of notorious immorality, being applied to to conduct a funeral mass, refused unless the price was paid for a singing mass, in which, beyond the pecuniary profit, he could have an opportunity of displaying his vocal power. The services performed at the christening, marriage, or burial of the middle and lower classes are of the most heartless and often horrid nature, more particularly those attending funerals. Instances such as the foregoing could be multiplied to infinity, but let us pass to the influence reacting on the people themselves.

The men are passing into infidelity; despising the religion of Rome in their hearts, they also by the prejudices of education look on Protestantism

with equal contempt. The recent stand taken by New Grenada, though resulting to a great extent in spreading infidelity over that land, has inflicted a fearful blow upon the power of Rome, and is communicating its effects to the neighboring republics. On board a steamer on the Orinoco river, some twenty or more young Venezuelians were assembled one evening discussing the state of their country, and wishing the position assumed by New Grenada, in regard to Rome, would also be taken by their government; that is, a declaration of perfect civil and religious freedom, and entire disconnection of church and state. One only took the side of the Pope, declaring that the result of such a move would be to introduce anarchy over the land. He was answered by loud cries of "No, no; liberty, liberty," and the dispute at once became warm. The greatest desire was manifested to get rid of the priests and priestcraft; one said that rather than pay money for supporting them, he would willingly give twice the amount to get them out of the country; some ridiculed them, telling incidents of their baseness, immorality, or ignorance; some wished them all to their great father, the Devil; and one declared that only negroes or cowards now feared or cared for the Pope. The person who took the Holy Father's side was denounced as ignorant, fool, etc., no one siding with him for a moment; and as might be expected, the man *was* the most uninformed and boorish among all the passengers on board, though possessing considerable rough, native wit.

Immorality runs riot over the whole continent; marriage vows are disregarded, and sensuality looked on as a matter of course. In Brazil, particularly, the most degraded forms of licentiousness are pursued without shame or check, and the writer has heard public acknowledgments made, which with us, would incarcerate the actor for the greater part of his life. A very, very large proportion of the population of all the States is illegitimate; and this forms no kind of barrier to social or political preferment. Want of chastity, provided it does not descend to shameless profligacy, forms no obstruction to an entrance into the general society of a place; pimps are employed to pander to the lusts and passions of both sexes, daughters are sold, against their will, to minister to the vices of the men, and in this conviction, acts of such heartless cruelty and shame are often practised, even by mothers upon their own daughters, as would appal and sicken the stoutest heart. Generally, in every State a fearful disregard of the value of human life exists; but robbery and murder are almost unknown, excepting in those republics where revolution after revolution, with their frantic excesses, have turned loose a miserable and blood-thirsty soldiery to prey upon their fellow citizens and such travelers as may be passing near their haunts. Amid so much that wearies the mind, and turning from scenes of such deep horror, the heart of the traveler kindles at the recollection of the princely hospitalities, (princely, because the entertainers offered their

all, and that most freely,) and the many kindnesses strown all along the paths of his wandering. Who, that has roamed over these great countries, depending for his food and shelter on the hospitalities of strangers, will not recall with grateful heart the nightly welcome, when weary, faint, or it may be sick and suffering, kind hearts received him, and ready hands ministered to his many necessities. After considerable experience of the interior life of these countries, and a very large acquaintance with the natives, joined to the information received from many other South American travelers, the writer has arrived at the conclusion that the introduction of a pure and consistent religion is the only thing needed, thoroughly to reorganize and revolutionize the whole system of government, morals and industry. For the women particularly, such a blessing would be of incalculable benefit. Possessed of the kindest and most gentle hearts, sacrificing to their affections all considerations of wealth or station; true and constant, until maddened by jealousy, neglect or cruelty; what an influence could they not exert over the young committed to their care, when by the ministrations of a pure religion the home affections and interests would be concentrated and beautified, instead of the present almost utter absence of any such relations. And to the merchants, and managers of companies now engaged in developing the resources of that continent, this matter comes accompanied with no light weight of responsibility. Who are the young men selected to become the pioneers of enterprises, the agents of American Commercial houses? Notoriously the most reckless class that could be found, at the same time possessed of the energy and honesty necessary to their positions. It seems never to enter into the mind, even of the Christian merchant, ship owner, or projector, that the men whom he engaged to command his vessels, transact his business, or open his communications, might just as well be moral, if not religious men, and exert some influence for good, even if by contrast alone. It is a fact, and a most melancholy one, that the foreign clerks, managers of houses, and masters of vessels in the trade are, as a class, among the most licentious of the population of South America; and it is into the midst of such influences as I have alluded to, that young men are at once thrown who are sent out young and inexperienced to fill the brilliant positions so dazzling to the eyes of parents, guardians and friends, at home. Surely there are enough men of correct firm principles, known to the mercantile community, to fill, and fill honorably and ably all such posts, and who can estimate the benefit of such an entering wedge into that society in its present state. Men should be sent who honor the Sabbath. Do merchants and stockholders, in this city alone, know how often their agencies are open abroad, on the Sabbath, for the purchase and sale of merchandise, or more quietly perhaps, for arranging goods, or writing up the books, and correspondence? Do they know how their steamers ply, loading and discharging on that day of rest?

Few have been abroad, who are not perfectly conversant with this fact; but it is so far off, they do not pass the open doors, or hear the steam whistle on the waters, and therefore it must be all well, particularly as the returns come back in solid gold. Men should be sent out of incorruptible morality, who would fear to do a mean or dishonest action, and who have the memories of a mother, a sister, a wife, and the beauty of the fireside at home ever before their eyes. Then would an influence go forth, paving the way for the school house, the church upon the hill side, the smiling fields of industry and wealth; and clustering over all those brilliant lands would be thousands on thousands of happy, cheerful, faithful homes, where men and women would grow up, purified and prepared for the battles of their lives, longing and striving to send back their civilization and faith upon the darkened nations of the earth.

TRIALS OF THE BRETHREN IN FRANCE.

The following letter, addressed to Mr. Anson G. Phelps, the Treasurer of our Society, will give the readers of this Magazine a vivid conception of the difficulties and trials which some of our French brethren have been called to encounter the last few years.

“Sir, and honored Brother:

“My friend, Mr. Léon Pilatte, has probably informed you of my intention of writing the letter which I now take the liberty of addressing you. As an intimate friend and former colleague in the department of *La Haute Vienne*, I have thought it my duty to make known to him the peculiar situation of the work in which he was personally engaged for several years. He has felt, with me, the pressing necessity of bringing this state of things to the knowledge of some Christian friends. His remembrance of you, sir and honored brother, has constrained him, if I may so speak, to name you first among those most ready, in every respect, to respond favorably to the appeal which forms the subject of these lines.

“The Protestant movement which took place about ten years ago in the department of *La Haute Vienne* is, doubtless, known to you. The Gospel was received there with an eagerness which surpassed all our hopes, and even the means at our disposal to answer the appeals addressed to us from all parts.

“Protected then by liberal institutions, we succeeded in establishing ten places of worship and fourteen schools in the midst of a population whose

ignorance and superstition surpass all you can imagine in your happy country. But in carrying the light of the Gospel into these dark places we excited among the Romish clergy an anger which, bridled then by the law, broke forth with the greater violence on the day when we lost the precious treasure of our liberties.

"Popery, that vampire which sucks the blood of nations, has from that time come down upon France, where nurtured and protected by civil power, it accomplishes, with frenzy, its work of destruction.

"Nothing has been left undone to expel the Gospel from these places, where the Priest wishes to be sole master. After a succession of onerous fines and lawsuits unjustly instituted, where sometimes our witnesses were refused a hearing, all our schools have been closed. Some months later the same stroke came upon our houses of worship, with the exception of the temple at Limoges, which still remains open.

"The liberty of the press is not ours to bring to public knowledge such crying injustice, to which are constantly added daily annoyances.

"Nevertheless, through the goodness of God our work sustains itself by evangelization from house to house, or clandestine meetings, as in the worst days of the Reformation in France. Our teachers still find a great number of pupils to whom they give lessons in their homes, and we have reason greatly to bless God, in seeing the firmness of these new flocks, in a crisis, which, it seemed to us, must be so disastrous to them.

"But to these trials, already so painful, are added cases of another kind, which contribute singularly towards augmenting our distress.

"Here, much honored brother, it is chiefly in my own name I must speak. Before being called to the church of Limoges I exercised my ministry at *Thiat*, one of the most important congregations of this department. I remained in that village five years, preaching the Gospel to a population extremely poor and ignorant, but desirous of knowing the truth. There, at the cost of great pecuniary sacrifice, I succeeded in building a place for worship and a place for a school. As it had been absolutely necessary to build, I went to work depending upon the charity of brethren, several of whom generously extended me aid. However, it has been impossible, up to this day, to collect a sum adequate to the expense which had been strictly necessary to the maintenance of a work so important, and which, by the goodness of God, has been so greatly blessed.

"I have put into it all that I have been able to dispose of myself, and very often a portion of my own salary. But notwithstanding placing myself in great straits, I have not been able to meet my obligations. I have been compelled to contract loans, which increase my burden, since I must be ready, not only to reimburse the capital, but also pay the interest.

"During seven years of effort to extinguish the debts of the church at

Thiat, I have reduced them to the sum of eight thousand francs, but I cannot expect henceforth to realize this sum from those around about me; for I have already received from all those whom I could apply to, in France, Switzerland and England, so that this debt must remain indefinitely on my hand, unless some Christian friends lend me their co-operation.

"Was I imprudent in contracting these obligations, without assuring myself, beforehand, of sufficient resources? Such a question, doubtless, may be asked to-day; but in the commencement of the enterprise no one would have dared to raise it. I may call to witness my friends, Messrs. Pilatte and Bornand; the latter, my colleague for a long time in La Haute Vienne, and now pastor of the French Church of New-York. If you could find it convenient to talk with him on this subject, he will tell you that it was impossible not to do what has been done without incurring the risk of seeing perish before our eyes, a work which, up to this day, has not ceased to give us reason to rejoice in the sacrifices we have made for it. Mr. Bornand, father of a numerous family, and without fortune, could not forego the desire of lending me the sum of eighteen hundred francs, which sum I owe him still. All my creditors are Christians, who felt impelled to aid in strengthening the work at Thiat, and encouraged me to erect there a church and school-house, as simple as possible, but of urgent necessity.

"It is to liquidate this sacred debt that I turn, this time, much honored brother, towards your happy America. I am unknown to you, doubtless, but you love the cause in favor of which I take the liberty of addressing you. This suffices to assure me that you will receive my request with fraternal benevolence, and that if it be possible for you to assist us in the trials through which it pleases our God to call us to pass, you will answer me, in giving us a testimony of your sympathy and Christian love.

"Be pleased to accept, dear sir and much honored Brother, the most respectful salutation and the expression of the brotherly affection of

"Yours', in Christ,

"EUG. LE SAVOUREUX,

"Pasteur à Limoges, Haute Vienne."

HOME FIELD.

The communications from our various missionary stations report for the most part encouraging success, while all of them exhibit a diligent prosecution of the work, in the visiting of families, the gathering of small meetings for prayer and reading of the Scriptures, and the distribution of the Word of God, religious Tracts, and other publications. Many of these details we are of necessity compelled to sup

press; some from considerations of expediency, and others from their lack of ostensible interest, consisting, as they often do, of simple statistical facts, which, while they show faithful and assiduous labor, convey little that would engage the notice of general readers. On the present occasion, however, we wish to call particular attention to some of these statistical statements made by our missionaries; those, namely, which refer to the sale of the small library of the Society's publication. These books, consisting, as our readers know, of twenty-two volumes of valuable works on the papal controversy, are now issued in a uniform and handsome style of publication, making them a suitable and desirable addition to Sunday school and parochial libraries. We conceive that by the placing of these books, as our missionaries have done in many cases, where they can diffuse information among the people on this most important subject, great good is accomplishing; and we are sure that every pastor, superintendent, or school teacher, who assists in putting these volumes into circulation, by obtaining them for the Sunday school library, will do much to promote the cause of truth among those under his influence.

A missionary stationed in the western part of our city writes: "During the past three weeks of this month my attention has been chiefly directed to the visiting of families and disposing of the Society's volumes. During this time I have visited 449 families, and sold two sets of the library for Sabbath schools."

"In reviewing my work," says another, "I find that I have made during the past month 500 visits, and given four Bibles to Romanists who, I am certain, will read them in spite of their priests, who they say 'can't be the priests of God because they prevent their people from reading the message of God—the Bible.' I brought 35 children into some of the Sabbath schools in my district, held 220 conversational meetings, and prayed in the houses of forty families. With regard to the most important part of my labors, viz. the getting of the libraries into the Sunday schools, I am sorry to say that I cannot report any thing definite as yet, though I have obtained a few promises, which I hope will be fulfilled."

"With regard to the new and interesting feature of my work," says another missionary among the Irish population in this, city, "namely, to awaken interest to procure the admission of the Society's Libraries into the churches and sabbath-schools of our city, in this enterprise I have received the co-operation of the missionary laboring in the same field; and

it affords me great pleasure to state that wherever we have been able to obtain the presence of the minister, the society's appeal has been warmly entertained, and the encouraging assurance afforded that the object would be speedily brought before the church and school, and the libraries obtained with as little delay as possible.

"I may also be allowed to instance a case of recent occurrence where the Word of God triumphed over the word of man: A member of the Barclay-street Romish church, the child of an Irishman and German woman, was present at one of my meetings for conversation on religious truth, and while dwelling on the inanimate objects of papist worship, and the feeble character they give of the unchangeable Jehovah in their command to abstain from meats, in contrast with the revealed character of the living God, the Word was attended with a very marked and happy effect, and the assurance obtained that this person would abandon the papacy as a matter of conviction and conscience, and attend my ministry, and unite with any church in her vicinity that I would advise as calculated to promote edification and growth in the knowledge of God our Saviour. This is one instance of encouragement and promise, out of many others too numerous to refer to, that God's Word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he sent it."

"Once more," says another, "I send the pleasing intelligence that the work of the Lord is prospering here; and that notwithstanding the hard opposition of the priesthood to the spread of the Gospel, it is finding its way to many a cabin in this city. I have distributed six New Testaments, and find that many consent to hear and read with a promise to endeavor to ask God's blessing on it; in a majority of places I am kindly received, many permit me to pray and interrogate in such a way that it is plain they wish to elicit truth. But yesterday, a young man who had been educated for a priest, and has no doubt a zeal for God, but not (as I told him) according to knowledge, after a long conversation on the true nature of what constitutes us a member of the Church of Christ, at my entreaty, consented to appoint an evening when we shall, in a friendly way, discuss the matter."

"I gave a Bible not long since," says a missionary in one of the towns of Massachusetts, "to a Romanist, who the following Sabbath evening read it aloud to his family. Being rebuked by a Romanist neighbor, who threatened to tell the priest, the Scripture reader ordered his opponent out, saying, 'Go now, tell the priest, and all the Roman Catholics in ———, that I have a Bible, and will read it in spite of you or them.' As I was writing this, a young Irish girl about fifteen years of age called on me, saying, 'I want to leave Romanism and join the Protestants: my mother, brothers, and sisters, will be an-

gry, but I cannot help that; I wish to be a Protestant.' The Sabbath school for Romanists opened here is doing well, amid much to oppose it from priest and people. It numbers fifty, parents not included, though some come with their children."

Our missionary among the French and Canadians, in the north of Vermont, reports:

"I have preached twelve times, visited at different times ten families, and conversed on the subject of religion with thirty-two persons in the streets and other public places.

"Quite a change has taken place lately in the feelings of those among whom I am laboring. Our meetings have been more interesting and more numerous than ever; those French Protestants who had been led astray by the influence of some errorists who preceded me, attend church regularly, own that they have been misled, and are disposed to do better; so that things have taken quite another turn. There are also a few inquirers, among whom is a very interesting young man, about twenty years old; I hope that soon he will be fully on the side of the truth. Last Sabbath I preached for the first time in the vestry of the Congregational Church of Burlington in the afternoon; about forty persons were present, among whom there were a few Americans; this number is larger than the number I have at the Falls, and I rejoice in the hope that in continuing preaching there I shall soon have access to the most influential class among the French population. Most of those with whom I converse are men engaged in business, and of influence, and notwithstanding all the efforts of the bishop and the priests, Protestantism is finding its way even among many of those who are considered as the pillars of the church. In order to give you a proof of what I have just advanced, allow me to relate a circumstance that took place a few days ago near the village of W——. It was the evening of a week-day, and the priests had just dismissed their congregation after having explained to them what they called their duties to God and to the church. Two of my countrymen were returning together to their homes conversing on what they had just heard, and not suspecting that there was a Protestant a few steps from them, spoke openly in regard to their views. 'I am more and more convinced,' remarked one, 'that they (the priests) are in error, and if there were more French Protestants, and not so much said against them by Roman Catholics, I should soon join them.' 'It is the same thing with me,' replied the other; 'I know that the priests do not preach the truth, but I dare not do anything at present contrary to their wishes.' This is enough to encourage those who are praying for the advancement of the kingdom of Christ, and although but little has been done here lately, yet I am convinced that the day is dawning when our Catholic population will at last open their

eyes, beholding the light of the glorious Gospel of the Son of God. I should be happy to have all the friends of missions remember that 'missionary work' is a work of faith, and that although there may be often nothing very encouraging seen as the result of missionary efforts, yet we ought all to remember this passage of the Scripture, 'Cast thy bread on the waters and it shall be gathered unto thee after many days.' "

Our German missionary in —, Ohio, states that he has met with encouragement to open a new meeting in a suburb of the town. He relates, among other incidents of his visits to Roman Catholic families, the following: "Upon entering a house I asked permission to converse with the family. The husband came near and asked, 'What do you want, sir?' I answered, 'My only object is to direct sinners to Christ, and I trust you love Him also; I see you have Him on a crucifix there.' He entered into conversation with me, and soon asked, 'Did I not meet you at the house of a tailor in —?' (the suburb referred to above.) I said, Yes. He continued, 'I could not remain and hear such abuse and blasphemy as were heaped upon you.' Said I, 'you see what hardships we have to go through for our Lord's sake.' He answered, 'I should not like to exchange places with you, and go through such trials.' I told him that it was easy to bear such things for the love of Christ, to build up his kingdom and save sinners. The tears ran down his cheeks as he said, 'The Lord give you strength, and bless you in your kind labors.' His wife also showed much friendliness before I left."

"I asked an old Catholic woman through what she expected to be saved? She said through works. I saw an image of Christ in her room, I led her to it, and asked her if she knew him? She said, 'It is Christ.' I asked her, what she thought he had done for her? She said, 'I do not know. I know that he died.' I showed her clearly what Christ had done for her, and for me, and for all sinners; there she stood and looked astonished, and said Sir, your speaking is all true and right. I exhorted her to trust alone in Christ, and not in works. Before I left her she seemed to be very thankful. In many families I asked: 'Have you a Bible?' They answered, 'Yes sir.' I asked again, 'Is it the Old and New Testament?' They hesitated; I said to them: 'May be you have a history of the Bible?' They answer, yes. I tell them how good it would be to have the whole Bible, the blessed word of God and Christ; some said 'we do not need it, we have books enough, and we hear it in the church; some said, 'If they had the Bible they would read it.' In many cases I find the strong influence of the priesthood, but in others there is great hope that they will be led to a better light, through the word of God."

A missionary writes from Illinois: "I have obtained subscriptions for five of the Society's libraries. Permit me to relate a visit.

"A visit made by myself and another young man, a convert from popery, to the Romish bishop. This young man has not long been a convert, and as he was very anxious to know what the bishop had to say in favor of those doctrines, which to him appeared so absurd, he called upon me to accompany him to the bishop. I agreed, and away we went. Having arrived, we rung the bell, and he soon came and opened the door. We introduced ourselves, but did not tell him our business until we were seated, and he prepared to listen. Then we told him all, which when he had heard, he asked what objection could we have against the Mass, seeing it was instituted by Christ himself at his last supper. I denied it—There was no offering at all then, I said, of Christ's body, for it was the day before he was crucified—this was a supper and not a sacrifice, and even though you put a literal interpretation on the words, 'This is my body; this is my blood,' you cannot prove that they were offered as a sacrifice. They were eaten, but not offered. I then told him to read Paul's Epistle to the Hebrews for us, especially the 9th and 10th chapters, but he would not, and I need not say why he would not. I quoted, however, some of the words, beginning at the 24th verse of the 9th chapter—'For Christ is not entered into the holy place made with hands, &c.' and from the 11th to the 19th verses of the 10th chapter—'And every priest standeth daily ministering and offering the same sacrifice, which can never take away sin, &c.' When he found the sword of the Spirit going through him, he then took up the infidel question—'How do you know the Bible is sufficient for salvation?' Paul said it was, said I, for in his epistle to Timothy he says—'Because from a child thou hast learned the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus, &c.' and Christ says, the 'Word that I have spoken, the same shall judge you on the last day.' But if it be not sufficient to save us, how can it be sufficient to judge us? and David says 'the law of the Lord is perfect, converting the soul.' These texts, though plain as the noon-day sun in favor of the Scriptures, as a rule of faith, and many more which I quoted, had no weight at all with the bishop without tradition. How appropriately the language of our Lord to the Jewish Scribes and Pharisees would apply to the Romish scribes and pharisees—'Full well ye reject the commandment of God, that ye may keep your own tradition.' It was really amusing, however, to see the man oscillating between infidelity and infallibility; now denying the word of God, and again shielding himself under the infallibility of the church. Before I bring this argument with the bishop to a close, I cannot omit mentioning one instance to show how he could pervert Scripture; whether ignorantly or wilfully, I am not prepared to say.

Here it is. In proving the infallibility of his church, he quoted the following text in the following manner: 'Go ye therefore, teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo I am with you all days, even to the consummation of the world.' I reminded him of having omitted part of the text, which says 'Teaching them to observe all things, whatsoever I have commanded you.' He positively denied these words, said they were not in the text. I told him to bring his own Bible and I would read them, but he would not. He looked at his watch, said he had no more time to spare, and bade us good morning, saying he would like to give us any instruction we might need, but he would not hold any further argument. Thus ended our interview with the bishop. Now I say the bishop knew how this passage stood in the Bible, or he did not. If he did not, then it shows the pitiable condition of people who surrender their understandings to persons so ignorant of God's word, and consequently, so unqualified to teach them the way of salvation. If he did know it, and I am inclined to think he did, then he stands convicted of a garbled quotation of sacred Scripture."

We give entire a communication from a missionary in Iowa, as illustrating very aptly the readiness with which our Irish population lose their superstitious attachment to Rome. It will be read with interest.

"I have held conversations on the subject of religion with about one hundred families and individuals of the Popish faith this month. I have called to see the schools taught by the 'sisters of charity' and the 'Christian brothers.' Shortly after seeing them I held the following conversation with an Irish Romanist about them.

"I suppose that you have been a long time residing here.' 'Six years, but I have lived in the Eastern States about twenty years.' 'You must be now quite American; certainly you are not as Irish as I am. When you were seven years out of Ireland you had lost all the flesh and blood that was Irish. Your body is now American: and the free air of America ought to have Americanized your spirit in twenty-six years.' 'Indeed it ought.' 'Have you a family?' 'A wife and three children.' 'What schools are there here for the young? are there public free schools here, as in the East?' 'There is a very badly organized system of schools here; various teachers draw aid from the public funds.' 'What kind of teachers are the brothers and sisters here? how are they paid?' 'Very bad teachers, they do no good scarcely to the children; they were paid, before this year, partly by the public funds, but now they are not. The brothers wanted me to go with them to Mr. —, the treasurer, to swear that they were good and capable teachers, but I excused myself, for I did not want to swear to a lie for them.'

‘I guessed that you were Americanized. You would have thought it a sin to entertain a thought that their sable reverences were not all of what they put themselves up for in Ireland.’

“I met a girl in a gentleman’s house where she was a servant. After a long religious conversation with her, I remarked that she always heard that the Roman Catholic was the old religion, and the Protestant the new one, but that I had a small tract going to prove the reverse, and that as she was an intelligent young woman I thought she ought to read it and see what those she always heard were the ‘doomed to hell’ had to say for themselves. She took the tract, promised to read it, and wished I would call again.

“An Irish Catholic young man is reading Kirwan’s Letters, which I lent him. I held an argument with him about the ‘Mother of God.’ A gathering of Irishmen were talking of this doctrine in the store where he is a clerk. The young man remarked that ‘he could see how Jesus, so far as he was man, could have a mother, but that there could be no sense or meaning in saying “Mother of God,” as the Infinite could have no beginning—no mother. This caused a great sensation, and some were for striking him, but the landlord, himself an Irish Romanist, swore out that ‘if they struck at the boy they would have to strike him also.’ They then talked of heretics and of Luther, but the boy knew nothing more, and said nothing, but he thought there was a possibility that they were in error about heretics and about Luther, as they evidently were about the Virgin Mary; and he now desires as soon as he has finished the reading of Kirwan, to read about Luther, and learn the truth. I have good hope of this lad.”

FOREIGN FIELD.

FRANCE.

Our brethren in France want help, and must have it. We beg our readers to ponder well the following letter, addressed to the Board by the Committee of the Evangelical Society of France.

“Gentlemen and much esteemed Brethren,

“You can form no adequate idea of the numberless annoyances and persecutions which fall to the lot of our agents in their fields of missionary labor. Not only are the prohibitions severely maintained, but a whole system of espionage has been organized, in order to surprise our friends, and summon them before the tribunals. The subordinate police agents search after them in the woods, the cornfields, as well as in the upper rooms. A characteristic fact has recently taken place in the Department of the

Haute Vienne. On the 17th of August, the Patron Saint's Day of the Emperor, all the mayors were commanded to have divine worship celebrated at their communes, in order to invoke the blessing of God upon the person of the Sovereign. The mayor of Villegrand is Protestant, and so are all the inhabitants of the commune. He answered the Prefect that he was ready to obey, provided he could repair to the Protestant Temple, which was shut, and the re-opening of which he solicited, at least on the present occasion. The most brutal answer was made to that request. The mayor and deputy-mayor, both Protestants, and head functionaries of a Protestant commune, have been deprived of their office because they would not lead their people to mass! That fact may give you an idea of the dispositions of the authorities towards the friends of the Gospel cause.

"Still, the persecuted friends of that cause remain firm and unshaken in their attachment to the Gospel; of this you will find ample proof in our next bulletin. Far from being discouraged, their attachment to the Gospel cause has been increased. Several new independent churches have been formed under those trying circumstances. On the other hand, our committee have taken a solemn and serious step. They have forwarded to the Emperor a memorial stating all the facts, and vindicating the rights of religious liberty. We are assured that this memorial has been placed in the hands of the Emperor. He will read it, and we may expect an answer within a few weeks.

"Under such circumstances you will not fail efficiently to support us. Our deficit amounts to some 49,000 francs, and this is not surprising when one considers that far from slackening our exertions, we have increased the numbers of our fellow laborers, as you will see in our bulletin. We cannot abandon our persecuted brethren and deprive them of their spiritual leaders when they most stand in need of them. We cannot abandon the missionary stations where attacks are being made upon the Gospel cause. The honor of Bible Christianity is at stake: we must use renewed exertions. If we are vindicating the claims of religious liberty, it is with a view to make use of them. Suppose that through God's mercy the Emperor should acknowledge our rights, and permit the re-opening of our places of worship, what would our situation be if we were obliged to shut them again, owing, not to the want of liberty, but to the want of money; would not that be the most fatal blow upon the cause of religious freedom?

"As you may have been informed by the newspapers, our great centre of Evangelization in Paris, the Chapelle Taitbout, has been destroyed by the flames. We solicit no contributions for the rebuilding of it; but of course this new misfortune must tend to aggravate our situation.

"You will not permit, gentlemen, that financial difficulties should complicate the great question of Evangelization and religious freedom. You

will do all that in you lies to aid us efficiently. When a body of troops hear the cannon, they must march in aid to their comrades, even though they have no positive command. It is one of the laws of war, and so it must be in our religious warfare. War is raging around us. We are at the thickest of the battle; aid us, dear brethren of America, and make for us all the exertions which your zeal for and your devotedness to the great cause of the evangelization and the liberty of consciences will prompt you to make. We know that we may depend on your support: we know that it will not fail us this year any more than it failed us last year. We stand assured that your aid will be an efficient one; but we ardently solicit you to aid us *speedily*; at other times, and under other circumstances, a deficit of 49,000 francs, at this season of the year, would have nothing particularly trying in it. But this year, owing to some particular circumstances, such a deficit is a heavy burden upon us, and therefore it is that we so ardently solicit you to aid us, by placing at our disposal part of the donations which you will no doubt be enabled to grant to our Society."

DE PRESSENSE.

ANOTHER AND LATER APPEAL.

"Sir and much esteemed Brother:

"We hasten to answer your very kind letter bearing date 2d Oct. We must express our feeling of heartfelt thankfulness for the interest which you take in our work—a work at once so noble and so difficult. What you say of your prayers in our behalf is calculated to inspirit us, and to make us hopeful. We are equally thankful for the promises of support from your Board. Without insisting in a manner which might be deemed indiscreet, let us be permitted to remind you that every day is of immense importance in the situation in which we are placed. We may indeed apply to ourselves the declaration of our Divine Master: 'We must work while it is day: the night comes, in which no work can be done.' So far as we are concerned, that *night* would be the impossibility of evangelizing as a society. Thanks to God, we are not reduced to that extremity; we can work still. But it is the more important that we should take advantage of that possibility. We must not furl our sails at the moment when we apply to the Emperor for complete liberty of action; yet, with a deficit of nearly £2000, we should do so, unless efficient support were granted us. But we rely on your kind promises.

"We will not return to the details contained in our bulletin, dated August. We now propose to show how much our work is blessed notwithstanding all the impediments thrown in our way. It is developing itself

both *internally* and *externally*: internally, by the strengthening of Christian life in our centres of Evangelization; externally, by the blessings which attend the missionary work among Catholic populations. A few details will substantiate our assertions.

"Concerning the external work, we will quote a few lines from the letter of one of our Evangelists who is stationed in a large town. These lines will enable you to ascertain the state of our populations, and the underhand practices of our adversaries:

"I cannot afford many facts during a month's space; but I can say, at least, that during the last month I have had an access to three new families, to whom my visits may, under God's blessing, prove highly beneficial. We are glad to remark that those persons who renounce Romanism, begin with withdrawing their children from its influence, and keeping them from Catholic schools. The aversion of certain persons to Romanism is also worthy of notice. I met, the other day, with a mechanic, a father of a family, who told me: "I feel inclined to adhere to Protestantism; but I want you to give me some explanations concerning that religion which I wish to know better, and to tell me what I have to do to follow it. I have, for some time, noticed many things in the Catholic religion which do not seem to be quite just; now, I am fully convinced that it ought to be renounced altogether. On which side soever I turn, I see in that religion and its teachers nothing but cunning, perfidy, and wickedness. I will have none of it, either for me or my children."

"But since the adversaries of truth have noticed that attraction towards the Gospel, and that a certain number of families are ready to escape their influence, they exert themselves to the utmost to counteract our efforts. Nine months ago a man was directed to canvass the town, and to ascertain what families I was visiting, in order to counteract my exertions. From that time, calumnies, lies, and insults of every description have been showered upon us. The police commissioner himself has been busy in that disreputable work. A few days ago he called upon a mother of a family and asked her why she intended to abandon the religion of her forefathers, and to turn a Protestant? Of late our adversaries, seeing that we had placed children into some Protestant families, to learn reading, have now opened little schools, in order to attract our pupils."

"An Evangelist stationed in the vicinity of Paris writes: 'Out of thirty-five Roman Catholic families that I have visited for the last three months, four or five only seem to have received no benefit from Gospel truth. A few days ago I was in the burial-ground, standing near a grave from which they were extracting a skeleton which had been buried seven years ago. I endeavored to make the bystanders sensible of the frail tenure of our lives, and of the necessity for devoting our days to the glory of God. I asked of

them whether they believed that God had given us life merely to eat, drink, sleep, suffer and die? One of them answered: "Who can know what is to befall us after death?" The grave-digger said: "After death everything is dead. Look at these bones and see if they think of any resurrection. Bring me a pint of wine, that I may drink it before I rot." The bystanders burst out laughing. I told them that they were at liberty to rail and scoff; but that their scoffing did not annihilate the judgment of God, which should fall upon them unless they became converts. Then I endeavored by various comparisons, and by the Scriptures, to prove the possibility of the resurrection. Two individuals came up to me, and one of them spoke to the same effect. Anxious to become better acquainted with him, I followed him among the tombstones, and noticing some passages engraved on the tombstone of one of our sisters in the faith, I pointed out to them, "Yes," said he, "the peace of the Lord is the most precious of benefits; happy the man whose sins are forgiven."

"The missionary cross is attended by abundant blessings in our Metropolis. Our places of worship are crowded; new members are daily added to the church of Christ. The following is a rejoicing fact: A Catholic family of great respectability has of late been led to the knowledge of Gospel truth; they have become, as it were, a centre of evangelization. They zealously announce the Gospel to all their friends. Last summer an agent of the Paris city-mission became acquainted with a distinguished painter, through the medium of that family. That painter was an unbeliever. On the strength of the human reason he made violent opposition to the Gospel. The Evangelist was not discouraged. He humbly confessed his Saviour. Now, the painter, his wife and daughters have cordially embraced Christian truth. We put a high value upon that fact, as it goes to prove that there are religious wants in the educated classes, and as it opens to us a new field of missionary labor, by the means of the numerous relationships of our friends, who are eager to diffuse the glad tidings of salvation.

"Let us now consider the internal work. Our last bulletin has apprised you of the fidelity and perseverance of the populations that our agents are evangelizing. We will not return to the details which we have given,—to those worship-meetings held in the woods, the corn-fields, the upper-rooms, in spite of the watchfulness of policemen. But we will give some details respecting a very interesting branch of our work, we mean, the lessons of instruction given by our schoolmasters from house to house, at those places where the public schools have been prohibited. We will quote a few lines from the letter of one of our schoolmasters in the Haute Vienne:

"You know that in the rural places the summer season is the least favorable to the work of Evangelization and teaching. Still, notwithstanding field labor, the number of our pupils have increased. There is one circum-

stance that must tend to encourage us. I mean the desire for instruction which is manifested by several adults, and by married people. All the persons of whom I gave you a list last time, persevere and are successful. Others have begun, and feel highly encouraged to persevere, seeing that the former are now able to read the Gospel. And that, not only at —, but at several surrounding villages. Several married men and women will begin to take lessons of instruction as soon as they shall have a little spare time. That desire for reading the Gospel which is spreading more and more, is, in my opinion, a proof that there are also other wants. I know that several of these persons have excellent dispositions, and are not far from the kingdom of God."

The pastor of St. Denis writes concerning that missionary post :

"You will be happy to know that the Lord has rested some blessings upon my agency for the last three months. The number of my hearers has been increasing. I ascribe that increase, under God, less to the momentary stay of some strangers among us, than to some useful reforms in our schools, and to the organization of a church. The spirit which pervades its members is such that they are likely to exert a most beneficial influence around them."

We are not less encouraged by the piety and devotedness of our fellow laborers. One of our schoolmasters, near St. Etienne, has been severely tried in his family during the prevalence of the cholera. M. Nuget, one of the schoolmasters who had been transferred to us by the American Swiss committee, has been called from time. We have appointed in his place M. Audevud, who was strongly recommended to us by the Evangelical church at St. Etienne. A very short time after his appointment at Fay he lost his wife. "On the 4th of August," he says, "I learned by a letter that my dear wife had been taken from me by the cholera. The last time I had seen her, we had prayed together, and she died. If we are not to meet again upon earth, we shall meet again near our Lord. After receiving the news of her death I returned to our village. Needless to say what I felt when I found my five children in mourning, the door of our house shut, and the mortal remains of my wife lying in the garden, till the day of resurrection. With profound sadness, but with peace, I hastened to arrange my affairs, and on the evening I set out with four of my children to repair to my missionary post."

The inference to be drawn from the above details is, that if our work is counteracted by men, it is, at the same time abundantly blessed by God, who is always opening to us doors of usefulness, and causing us to meet with souls that seek him. We hope that our friends will also be encouraged to pray for us, and to grant us efficient support.

With christian regard and much esteem, we remain, Dear Sir, yours
very truly, on behalf of the committee,

DE PRESSENSE.

SWEDEN.

"Stockholm, the 2d Nov. 1854.

"Rev. Dr. R. Baird, New-York.

"DEAR SIR—Since I wrote to you last I have been traveling in the north part of Sweden, in the province of Norland, for nearly thirteen weeks; and during that time I have experienced almost more than at any preceding period, the truth of the words we so often write: 'We have much cause to praise the Lord.' What we see before our eyes makes the deepest impression on our minds.

"I had received many pressing invitations from the north, and could no longer resist them. I went to Norland, and remained in one place five weeks. The people assembled from several adjoining parishes, some as far as thirty miles, whenever any meeting took place. I held these at stated times. During the other weeks I traveled, preaching every day in the week, and sometimes twice in the day. In some places churches were opened in school-rooms or private houses. In others, when the crowd was great, and the weather was favorable, I spoke out of doors. The Lord be praised for what He granted us to see! We also entertain the hope that He will grant visible effects of all the Gospel that was proclaimed, and more perhaps that we shall not see. What I especially would praise Him for is my having been permitted to be a means in His hand partly to awaken and call back to life and activity powers that have been languishing and nearly dying, partly to *reunite* and encourage souls who, from want of care, from dissensions and growing worldliness had begun to wax cold and *separate*. They now again joined together in devotional meetings, and had happy intercourse with each other. I had also the pleasure to see worldly people, who had only come out of curiosity, become anxious inquirers. In the place where I stayed during five weeks a number of awakened or believing souls had been dispersed through the means of a clergyman inimical to such movements. Now they have again begun to assemble for common edification together, having an educated layman for their leader. The province of Norland has very few clergymen who are real living Christians. The work of God therefore advances principally through the mutual labors of the people, and where this takes place, there Christianity lives and flourishes. It was gladdening to see what had been effected in this humble way during the two years since I last visited Norland.

"In many houses where the Word of God had not been known, but only vanity and sin had reigned, I now found lovely children of grace.

"Time does not permit me to give you all the details of such a town, I will only describe some incidents on one spot, the most northerly one I visited, and then you can partly imagine the others. It was the town of Piteå. You will find it between 65 and 66 degrees of latitude. Here I had meetings every day. The churches were not opened for me, but a large

school-room. I preached thrice on Sunday ; in the morning at the house of a citizen, in the afternoon at the school-house belonging to that part of the parish which was outside the town. It held about three hundred people, but when I approached a message came to meet me, saying : ' What are we to do ? There are so many people that the room cannot hold one-fourth, and the clergyman refuses to open the church.' ' The weather is fine,' I answered ; ' let the people assemble in the large yard in front of the house, and I will stand on the steps.' We did so, and there were more than twelve hundred persons assembled, as far as we could count. I spoke on the words John 3 : 14-19, and saw much emotion. It was certainly increased by the fact that many of those now assembled had thirty years ago been awakened and instructed in the way of salvation through the means of my father, who was clergyman in this parish. The old house of my parents where I passed the years of my childhood lay before my eyes at a short distance from the place where I now stood and preached. A touching instance of the remarkable leading of God this was to me, who had not seen the spot for thirty years. I wish to observe, however, that doubtless many a reminiscence of the labors of my father in this same place contributed to the great emotion that pervaded the assembly. Our devotions finished with Rev. 7 : 9-17, the description of the great multitude before the throne of the Lamb, and at last a song suitable to the occasion, in harmony with the subject.

" When the congregation had dispersed I thought my work was finished that day, reposed a little in the house of the schoolmaster, together with some friends, and intended to return immediately to town. On coming out I found some peasants still desirous to talk with me a few words, and they proposed entering the school-room to sing a hymn. We did so, and the rumor instantly spread among the people who lingered in the neighboring houses, and shortly the room was filled and I was obliged to hold another lecture, on the fifth chapter of Romans, which afforded us even more joy than the former one. Many were, however, so grieved because of their sins, that they could not be so easily consoled ; but the godly sorrow which worketh repentance unto salvation is not to be repented of.

" Among those who were awakened to experience such sorrow as that mentioned by the Apostle, was the daughter of a rich and respected citizen. She was so anxious about her salvation, and so fearful of losing the impressions and resolutions that had been called forth in her heart, that for fear of their being dissipated at her home, she did not go home for the night, but requested her sisters to make her excuse, and remained with a Christian lady living close by. Having mentioned this family I must describe the remarkable change which has taken place in its circle. Three years ago there was not a sign of a Godly spirit, nothing but vanity and worldliness. It is one of the principal houses in the town. One of the sons who was pursuing

his studies in Upsala, and near his ordination as a clergyman, was suddenly awakened to a sense of the greatness of his sins. In this state he wrote to me in 1851. My answer and all that he heard in the way of evangelical consolation had scarcely any effect. He continued in a state bordering upon despair. When two years ago I came to Piteä, he had disappeared a few hours before my arrival, and search was made for him every where, much fear being entertained that he had put an end to his life. At last he was found the following day, lying in a barn situated in a field, almost perishing with cold and hunger. He was taken home and nursed as a patient. He heard of my arrival, and requested a conversation with me. The cause of his despair I found to be his old self-righteous striving to be holy before he should go to the mercy-seat and pray for forgiveness. After some conversation with him daily, during four days, I heard that since I left town he had found peace and strength in the Lord, and now he is a beloved and useful brother. His two sisters were soon after that time converted, and the third is the one I have just described. Thus, four of the members of this family, formerly so worldly, are now believers.

"From Brother Ahnfelt I have had several letters containing many interesting accounts. During the early part of the summer he visited Denmark, and passed a few days at the house of the head-gardener at Sargenfri, the country residence of the Queen Dowager of Denmark. There he had witnessed very pleasing signs of the power of the Gospel, especially in the case of a man who had been so much depressed on account of his sins that he had been suffering from illness, but who now arose from his bed, and put away all his medicine bottles, after having experienced the healing power of the Gospel. 'He was so happy that it is certainly worth while to travel many miles to see such a change effected in a poor sinner,' is the remark brother A. makes on the occasion. In the town of Elsineus another remarkable instance had been vouchsafed to him. A man who had been more or less in despair regarding his spiritual state during eighteen years had now become a happy believer, and proclaimed, with a beaming countenance, the inexhaustible treasures of grace.

"'The 15th June,' says Ahnfelt, 'I was called to appear before the court of justice to answer for my infringements of the Conventicle act. Thousands of persons assembled there to hear the Word while I was in the neighborhood; and thus, in the midst of persecution, the most astonishing awakenings and religious movements took place. From thence he went to Coolshame, and various places in the south of Sweden, and visited Herrestad on the occasion of the missionary meeting in August. Every where the Lord seemed to bless his labors. He exclaims on this occasion, 'Oh, that I may be enabled myself always to keep close to my Saviour as a poor needy sinner, and be a partaker in the grace I preach unto others.' In many places

churches were opened to him, and he spoke to immense multitudes. His last letter contains very interesting news. He has again visited Denmark, and the Lord has seemed signally to bless his ministrations. He has even been permitted to speak and sing in the presence of persons high in office, who have shown him much attention and interest. This I must also mention, that Mr. Ahnfelt has got his sentence from the court of justice before which he was called, in which it is stated that 'having transgressed the Conventicle act, and held unlawful religious meetings, at which he has enlarged upon various parts of Holy Writ in the presence of persons not belonging to the house, and having done this in various parishes, Ahnfelt is fined £5-10, which sum is to be divided among the poor of six parishes.' There is no question you see of any heresy or false doctrine. It is the mere fact of having read and explained the Bible!

"Dear sir, I could write much more, but time does not permit, and I think this is sufficient to give you an idea of our position. May the Lord bless and preserve you, is the sincere prayer of

"Your's in Christian love,

C. O. ROSENIUS."

MOVEMENTS OF ROME.

BLESSING THE BELLS!

To what length the superstitions and unscriptural rites of the Roman church are now carried out in this country, and without an effort at concealment, which would have attended them at one period of our nation's history, the following extract from the Freeman's Journal will illustrate. We give it place in our Magazine to show the progress which that system of false religion has already made in our land, and the urgent obligation that rests upon Christians of all denominations to lift up their voice and to guard the community against its influences, and to pray and labor for the conversion of its deluded victims. The ceremonies here detailed were performed in this city on the 26th of December last, by one who by birth was a Protestant! But to the extract.

Rt. Rev. Bishop Bayley, on Tuesday, St. Stephen's day, blessed a fine chime of bells for the Church of the Most Holy Redeemer, in Third street. The ceremony was performed immediately after the 10 o'clock Mass, when that vast church was crowded from the steps of the Altar to the very door. Capt. Smith, with his company of Independent Rifles, was in attendance as a guard of honor. The members of the congregation who had been most active in procuring these bells had their places immediately by the bells.

The bells are four in number, and are the chime sent from Germany to the World's Fair in this city. The largest of the four, which weighs about 1,500 pounds, was dedicated in honor of St. Michael. The second was in honor of St. Gabriel; the third in size was dedicated to St. Raphael; and the fourth to St. Alphonsus. They are of the best metal and finest workmanship. Each bell has sacred inscriptions and images cast in the metal. The bells were conveniently hung, in obedience to the Pontifical, in the space in front of the altar-railing. The bishop, in full pontificals, entered the church, attended by the priests and acolytes, with incense, lights, etc. They chanted the *Miserere*, and the 53d, 56th, 66th, 69th, and 85th Psalms, with the *De Profundis*. Then the bishop blessed salt and water, saying afterwards the prayer that when the bells should be bathed therewith, whensoever they should sound, the power of the devils, the shades of phantasms, the attack of mobs, the striking of lightnings, the shock of thunders, the ruin of tempests, and every spirit of storms might be driven back; and that, when the children of Christian people should hear them ringing, the increase of devotion might grow in them, that hastening within the bosom of their Mother Church, they may sing to God in the Church of the Saints the new song, coming thither with the sound of the trumpet, the modulation of psaltery, the sweetness of the organ, the exultation of the drum, the gladness of the cymbal; so that, in the temple of His glory, by their pleadings and prayers they may invite the multitude of the army of angels.

Then the salt being mixed with the water, with the special prayers of the Pontifical, the bishop began to bathe the bells therewith. When this was done, the bishop with priests chanted the Psalms, *Lauda anima mea, Laudate Dominum quoniam bonus, Laudate Dominum de cælis, Cantate Domina, and Laudate Dominum in Sanctis suis.*

Then the bishop, with the thumb of his right hand, made the sign of the cross on each bell with the holy oil *infirmorum*, and said the prayer invoking the same supernatural effects of terror to the devil and his servants, and of comfort and good inspirations to the people of God, wherever the sound of these bells should be heard. Then wiping off the oil with lint he began the antiphon, *Vox Domini super aquas multas*, and with the priests chanted the 28th Psalm, meantime the bishop made seven crosses on the outside of each bell with the same oil of the infirm, and four crosses with the chrism on the four sides of each, saying at each time: "May this bell, O Lord, be sanctified, and consecrated in the name of the Father, and of the Son, and of the Holy Ghost. In honor of St. Michael," for the first bell, and so in honor of each patron of the other bells, respectively in their turn. Then followed another prayer of blessing for the communication of power against the spirits of the air, from the beautiful order of the pontifical; when taking thyme, frankincense, and myrrh, he put it in censers, and placed these under each

of the Bells. The verses *viderunt te aquæ Deus, &c.* were sung from Psalm 76, and the bishop said the closing prayer, that: Like as the Holy Ghost came down in delight upon the harp of David; and as, while Samuel offered the sucking lamb a holocaust to the King of eternal dominion, the thunder of the heavens repulsed the hosts of the enemy, so, while the sound of these bells shall pass through the air the Angelic hand may guard the congregation of the church, and perpetual protection keep the minds, the bodies, and the possessions of believers.

Finally, the deacon sang the Gospel, from the 10th chapter of St. Luke, of Mary, who chose the one thing necessary—as if giving the constant mission to the bells of awakening the attention of all while engrossed in the cares of the world, to remember that their chief good is in the Church.

VIEW OF PUBLIC AFFAIRS.

In the comparative lull succeeding the stir of elections at home, and the rumors of war abroad, public attention during the last few weeks has been chiefly directed to measures for relieving the condition of the poor in our midst. The severity of winter has come upon us superadded to the pecuniary hardships of the times, producing an amount of suffering, as well in its more palpable form of visible begging and necessity, as in secret uncomplaining distress, almost unprecedented. It is satisfactory to observe, at such a moment, the multiplied individual and associated efforts which have been called forth to meet the exigency. God help the poor! and God augment the sympathy and earnest labor of those whom he has gifted with the means of relieving their wants!

As we have intimated, the "Eastern question" has not yet found its solution, and no definite result has been reached by mediations, alliances, or encounters. The anticipation seems now to prevail, that Austria is about to join the Western powers in the struggle; an event calculated undoubtedly to diminish the interest of liberal minds in the whole affair, as there will then be little for the cause of freedom to gain by triumph on either side.

Among ourselves, the chief object of anxiety in the public mind seems to be the Mormon-Utah difficulty. The nomination of Col. Steptoe having been confirmed, to the governorship of the territory, we shall soon see a test of the ability of our national strength to re-

gulate the way-wanderers of this our wild and semi-barbarous offspring. Meanwhile the delegate from Utah, in Congress, has been attempting a vindication of the "morality" and "loyalty" of the notorious Brigham Young, whose follies and blasphemies appear to have reached their lowest depth. It is certainly time for such an apology to the decency and good feeling of the people.

The "Constitutional" branch of the Presbyterian Church having recommended that the 8th of January be kept as a day of fasting and prayer, in view of religious declension and other evils among us, there was on that occasion throughout the Churches of that connection a commendable observance of such a season. It is surely time that all who lament the prevalence of vice and error in our community, and the want of spiritual life and activity in our Churches, should surround the throne of grace, with united and fervent supplications for a revival of the true religion, and a renewal of the days of the right hand of the Most High.

JUVENILE DEPARTMENT.

DIALOGUE NO. 17.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Belgium, (Conversation Second and last.)

Eddie. In our last conversation, dear Father, you gave us some account of Belgium, its geography and history, and said that you should have something more to tell us about that country.

Father. Yes, Eddie; and now I am going to tell you something about its religious and moral state and prospects.

Willie. I think you told us that the Reformation spread there considerably in the XVIth century, and that it was extirpated by the Spanish Kings.

Father. Yes, Willie, that was true. Thousands of people embraced the doctrines of Luther and the other Reformers, and when persecuted by the Spanish Government, under whose dominion Belgium (or *Flanders*, as it was called) then was, many took arms with the other disappointed parties who wished to overthrow the Spanish despotism. In that struggle Counts Egmont and Hoorn lost their lives, and the Prince of Orange and his forces were at last driven northward into Holland, where he and his sons after him carried on successfully the war of the Dutch Revolution.

Eddie. Is it known how many Protestants in Belgium or Flanders lost their lives?

Father. No, my son. It is believed that 100,000 were murdered in the reign of Charles I. as he is called, as King of Spain, or Charles V. as he is called when spoken of as Emperor of Germany. But a far greater number perished in the reign of his infamous son and successor, Philip II. whose lieutenants, the Dukes of Alva and Parma were deadly enemies of the Protestants and their adherents. In the reign of that Monarch Protestantism was extirpated in Flanders.

Willie. And when did it begin to reappear in that country?

Father. Not till the year 1814, when Belgium was united by the Congress of Vienna to Holland, and the last Stadtholder of the latter country was made King of the new kingdom that was created under the name of the *United Kingdom of the Netherlands*.

Eddie. I believe that I have heard you say, dear father, that you have seen that monarch, and that he was a Protestant.

Father. This is true; he was a Protestant, and a sincere one, as were his fathers from the days of the first Prince of Orange. But he was not a wise ruler. He certainly was desirous to see Protestantism propagated in Belgium. During the 16 years that he governed that country in common with Holland, he did a good deal to introduce the Protestant religion into it. For instance, he caused Protestant Churches to be opened in some of the chief cities in which there was a Protestant population. In this way Protestant Churches were opened in Brussels, Antwerp, Liege, &c. so that there were, perhaps, as many as eight or ten such places of worship in that country at the time of the Revolution in 1830. There were also Protestant preachers for the Dutch troops that were in Belgium.

Eddie. I have read in a short sketch of the life of the celebrated Merle D'Aubigne, that he was a Protestant preacher in Brussels about that time.

Father. Yes, during five years he was a preacher there, and in some sense a *Court Preacher*, for the King was a regular attendant at his Church or Chapel when he resided at Brussels, which was a considerable portion of each year. It was in this way that Protestantism gained, for the second time, a foothold in Belgium. And although the overthrow of the *Dutch Dominion* in Belgium, if I may so call the reign of King William I., threatened for a time to interrupt this incipient Protestant movement, it did not lead to such a result. Under the new Constitution of 1830 Belgium received the boon of religious liberty. Leopold, who became the new Sovereign of that country, and still reigns, is a Protestant. Under his reign, now protracted to more than 24 years, the Constitution and laws have been well executed. In consequence of this, there has been an "open door" in that small, but populous Kingdom, for the spread of the Gospel.

Willie. And has anything been accomplished, dear Father?

Father. Yes, Willie; a great deal. Through the efforts of the British

and Foreign Bible Society, as well as of similar Societies on the spot, fully a quarter of a million of Bibles and New Testaments have been sold in that country. Through the exertions of the Tract Societies a great many religious tracts and books have been circulated there. The Belgium Evangelical Society employs a considerable number of Colporteurs, school-masters, evangelists and ministers, in the different parts of that kingdom. In this way the Gospel has made much progress in Belgium within the last few years. There are at least three important Protestant Chapels (besides an established National Church) in the city of Brussels; also a goodly number in other places.

Eddie. Will you not tell us something about some of those Chapels, dear Father?

Father. Yes, Eddie. One of them was founded by the Rev. Philip Boucher, who is now preaching at the Hague in Holland. He opened a Protestant Chapel at Brussels, about the year 1835, in an old warehouse, where he gathered a congregation of 150 or 200 people, and a Church of 60 members, 40 of whom were converted Romanists. He was induced by myself to come to the United States in the winter of 1836-37, where he collected in a few months more than 8,000 dollars, with which he built a beautiful Chapel on the *Boulevard de l'Observatoire*. Of this important and flourishing Chapel the Rev. Leonard Anet now has charge.

Willie. Can you give us some account of the other Chapels in Brussels?

Father. Yes, Willie. There is one which has three hundred attendants, under the direction of the Rev. Mr. Panchand, and a third one down in the lower part of the city, which has 1,000 attendants, all from the Flemish portion of the population. Three or four hundred of these people—all formerly *Romanists*—are members of the Church. The Rev. Mr. Van Maasdyk is the pastor of this important flock. Occasionally he has been aided by our American and For. Chris. Union; but he is now sustained by the Government, his Church having recently entered into connection with the State.

Eddie. Have not the Roman Catholic priests tried to hinder the work of the Protestants in Belgium?

Father. Yes they have; but they have not succeeded to much extent. The Government acts impartially, and nobly protects all in their rights of conscience and of worship. All it requires is that the police of every locality where the Protestants are going to open a Chapel or any place of worship, shall be informed of the *place*, and the *time* of the proposed public worship, in order that *gens d'armes*, or "armed policemen" may be sent to the spot during said worship, to see that there shall be no interruption either of the worship or of the public order.

Willie. This seems fair and just.

Father. It is both just and fair. It is what ought to be granted by

every Government, especially by every Christian Government. Alas! up to this day the Government of France has never been induced to act on such a rule, excepting during the existence of the Republic under the management of Lamartine, and for a few months later.

Eddie. Are there not many English people residing in Belgium?

Father. Yes, Eddie, there are, and there are several English Chapels in that country; but how many precisely I cannot say. There is one at Antwerp, more than one at Brussels, and probably one at Ostend.

Eddie. You think, then, dear Father, that there is a good prospect that Protestantism will advance in Belgium?

Father. Yes, I do. There are many things to encourage the labors of the Protestants. The Truth makes progress at Brussels, Liege, Louvain, (where is a great Jesuit University,) Mons, Charleroi, Paturages, and many other places. The friends of the Gospel in Belgium are full of hope. Many converts have been made—probably as many as six or eight thousand—within a few years. And among the converts are found persons whose ancestors were Protestant martyrs in the times of persecution and blood, of which I have spoken. The children of such people were generally seized by the priests and brought up in the Roman Catholic Church, and of course became papists. But God is a prayer-hearing and Covenant-keeping God. After the lapse of several generations, when the Gospel is still returning to Belgium, the descendants of his suffering people are among the first to embrace it. This is wonderful. Nor are similar cases wanting in France. The friends of the Gospel may well be encouraged in regard to Belgium.

In our next conversation we shall speak of Holland,—a Protestant country.

Eddie. This will be an agreeable change after having two papal countries as the subjects of our conversations.

MISCELLANEOUS.

I'LL THINK OF MY SAVIOUR.

I'll think of my Saviour when dawn shall appear,
And all He has made speaks joy to my ear;
When each bird and insect are all full of glee,
I'll think of *Thee*, Jesus! and only of *Thee*.

I'll think of my Saviour when going to rest,
And lost is the pleasure and friends I love best;
When my heart's full of sorrow, and sleep flies from me,
I'll think of *Thee*, Jesus! and only of *thee*.

I'll think of my Saviour when pleasures return,
And all is forgotten that caused me to mourn;
When all that He suffered shall give joy to me,
I'll think of *Thee*, Jesus, and only of *Thee*.

I'll think of my Saviour, surrounded by friends,
In the fullness of blessings and peace that he sends;
When from trials and care my soul is most free,
I'll think of *Thee*, Jesus, and only of *Thee*.

I'll think of my Saviour when death shall appear
And call me to leave the delights I have here,
When this world and its objects are worthless to me,
I'll think of *Thee*, Jesus, and only of *Thee*.

A. B.

THE CHAPEL AT ROME.

A letter from the Rev. Edward Prime, of the date of Nov. 10th, 1854, announces his safe arrival at Rome, and the speedy re-opening of the chapel, which had been closed, as usual, during the sickly season. We shall hear monthly from Mr. Prime, and hope to have some interesting intelligence to give.

NOTICES OF BOOKS.

AGNES, a Franconia Story, by the author of the Rollo books. CAROLINE, New-York: Harper & Brothers.

Our young readers will welcome the announcement of these delightful story books; but their pleasure must be dampened when we add that they have here the last volumes of the series. No reading can be more innocent and amusing than Mr. Abbott's Rollo and Franconia Tales; nor are they wanting in the teaching of good principles and habits. We shall hope that the pen so worthily employed will not long rest after these productions.

MARCO PAUL IN VERMONT, is a new edition of one of the Abbott books already known to most of our young readers. Marco has his distinct physiognomy and character, and will be welcomed by children as a friend of the genus Rollo, but not of the same species.

Messrs. Harper have commenced the issue of a new monthly, for children, under the charge of the Abbotts and other popular writers. This will be a most acceptable publication. The first number appeared in December; containing an interesting tale by Mr. Abbott, entitled BRUNO. Children must hasten to subscribe.

PARISH AND OTHER PENCILLINGS: by Kirwan. New-York: Harper and Brothers.

A varied collection of essays and sketches, in some of which we readily recognize our old friend Kirwan, while others exhibit a fineness of "pencilling" which we had not attributed to the sharp wit of our controversialist. Reminiscences of noted persons, portraits of character, and records of personal experience, make up this very readable volume.

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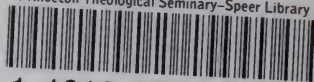
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